

ADVANCED BIBLE
FOR SCHOOL
LIFE OF CHRIST & C



JOHN D. RO

BIBLE COURSE

SCHOOLS.

& CHRISTIAN ETHICS



D. ROSE, M.A.

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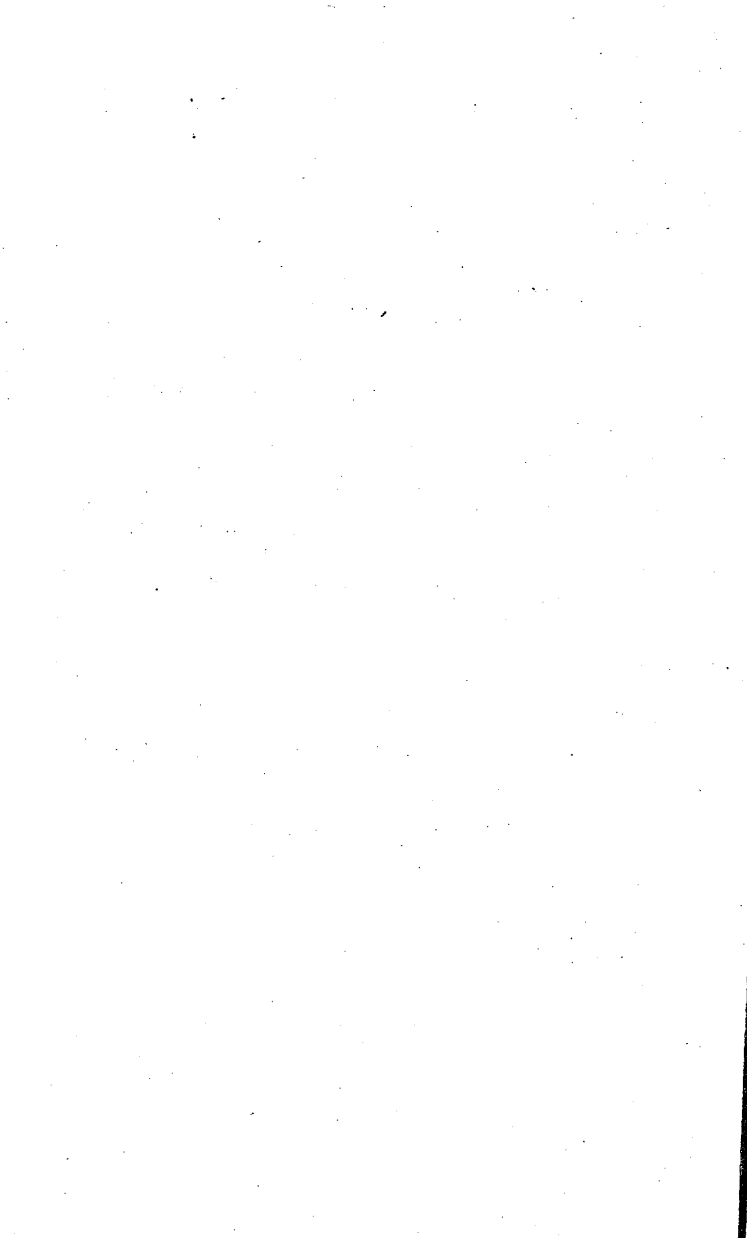
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*ADVANCED COURSE OF BIBLE TEACHING FOR
SECONDARY SCHOOLS AND BIBLE CLASSES.*

The Life of Christ and Christian Ethics

By

JOHN D. ROSE, M.A.

Rector of Kirkcaldy High School



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FOREWORDS.

From the REV. JOHN SMITH, D.D., *Vice Chairman of
Glasgow Education Authority.*

THIS course is an attempt to give to the teaching of the Bible a new character. Its aim is to trace the historical development of the Holy Scriptures and to single out the fundamental ideas which are contained in the different writings of the Old and New Testaments. This plan of study, too much neglected, is bound, if followed, to give the reader a more intelligent view of the several books. The Introductory Volume on The Life of Christ and Christian Ethics emphasises in an admirable way what is characteristic of the whole series, the association of Bible Teaching with the problems of practical conduct. The historical and other summaries all through the series, such as the short account of the origin and growth and literary value of the English versions of the Bible, add greatly to the interest and attractiveness of the course.

I cordially commend Mr. Rose's work, which will prove an invaluable help to the teacher of the senior classes in the Day Schools in imparting religious instruction to the young.

JOHN SMITH.

From DUNCAN MACGILLIVRAY, Esq., LL.D., F.E.I.S.,
*Rector of Hillhead High School, Glasgow, Ex-President
of the Educational Institute of Scotland.*

THERE is, perhaps, no subject in the Secondary School that has received less attention during recent years than Religious Instruction. Yet the position which it occupies with regard to education generally, both as a medium of intellectual and literary training and as a basis for

instruction in practical ethics, entitle it to an assured place in the curriculum, quite apart from the fact that it is the one subject in which the pupil is brought into close and conscious touch with the things that are unseen.

In the Primary School, Bible Knowledge has, on the whole, had ample justice done to it, both as regards extent and quality of instruction, but in the Secondary School this is not so. Pressure of examinations, the prevalence of the specialist system for every subject save the Bible, and the failure in appeal of the Bible lessons to older scholars because in matter and methods they have remained in the chrysalis stage and followed closely the practice of the Lower School instead of growing with the growth of the pupils, have thrown the subject into the background. This last point is specially important. If the Bible is to retain and justify its place in the Secondary School its instruction must be placed on the intellectual level of other secondary subjects.

In the three textbooks of this course, supplying ample materials for the Bible instruction of pupils in the last three years of the secondary course, an attempt is made to show that this can be done, and a careful study of its pages must convince every fair-minded reader that the author has been entirely successful in his aim. The Bible narrative, as interpreted and illustrated by Mr. Rose, is full of living interest, and has throughout a direct bearing on character and conduct. On almost every page, especially those dealing with the New Testament, questions bearing on social obligations and individual responsibilities are raised and these are discussed with a courage and frankness and scrupulous fairness that cannot fail to rouse the interest of young people.

The teaching profession is indebted to Mr. Rose for the production of text-books that so completely meet the requirements of the New Teaching in one of the most important of its departments.

D. MACGILLIVRAY.

April, 1925.

AUTHOR'S PREFACE.

THE present Advanced Course of Scripture Teaching is an attempt to meet a pressing problem, especially in Day Secondary Schools, namely, how to retain the respect and interest of the older secondary pupils in the Scripture lesson. Mere repetition of the facts of the historical narratives of the Bible, in the same way as the pupils have been accustomed to in their early years, no longer suits their mental development, and leads to a depreciation of, and lack of interest in the Bible lesson, which makes it difficult for the teacher and of little worth to the scholar. Hence a tendency in some Day Secondary Schools, which is now happily disappearing, for the Scripture lesson to be given up. In these days when the evil results of materialism, individual, national and international, are so manifest, it would be nothing less than a calamity to give up what is admittedly the best means of communicating both direct and indirect moral instruction to the young.

To prevent this, religious instruction in Secondary Schools must be put on the same intellectual level as other advanced instruction in these schools. For this purpose it must examine the structure and evolution of thought of the Bible, and especially must show the connection of its teachings with the moral and social problems of practical life. It must analyse motive and character, trace the causes and effects of human conduct, and place all these in the light of moral and religious principle in such a way as to avoid the suspicion of preaching or talking at a pupil, and yet with such concreteness and vividness as to enrich the emotions and move the will to right action.

For such instruction the Bible is by far the most effective handbook. It alone gives us the highest and

most generally authoritative standard of judgment on conduct. Its narratives and teachings cover with extraordinary variety and concreteness the whole range of human experience. It is in vital contact with past history, as well as with the present problems of national and individual life. It increases the pupil's culture and width of outlook by acquaintance with the high and early civilisations of the East, which are met with nowhere else in the school curriculum. Its atmosphere is an atmosphere of supreme literary as well as moral power, and has been the chief formative element in English literary style. It also gives an introduction to problems of literary evidence and sources to a degree unequalled by any other book, and of practical importance for no other book, so far as the vast majority of persons is concerned. Experience has shown that such instruction is deeply interesting to the pupils. It exactly suits the stage of mental development reached by young people of from 15 to 18 or 19 years of age, and deals with many problems which at that age they are privately deeply interested in, or perplexed about.

The present Course is the result of many years of practical teaching in the three highest classes of the author's own school. Its aim and method is to bring the pupils into actual contact with the Bible itself by means of extensive selected readings. Oral discussion and explanation of selected points takes place afterwards, and practical applications are indicated, suggestiveness being aimed at rather than completeness or dogmatism. The time allotted for instruction has been two half hours weekly, which is sufficient to cover one of the textbooks each session. To emphasise the character forming purpose of the lessons, some of the lessons actually given in class, *e.g.*, the historical facts about the Ancient Empires and minute details of the lives of Christ and Paul, were usually omitted from the Term Examinations, which are as desirable in this subject as in any other. If time is wanting, further selection is easy.

The chief obstacle in the past to teaching on the lines indicated above has been the want of a well thought out and comprehensive syllabus and of suitable text-books

to put in the hands of the pupils, especially for revision purposes—a want which it is hoped this Course will supply, just as it has been the chief reason for its being written. That this want is much felt by others, is also shown by the appearance of a Syllabus of Religious Instruction in Day Schools, drawn up by a Joint Committee of the chief Scottish Churches and the Educational Institute of Scotland. It is a welcome confirmation of the soundness of this Course which was worked out previously and independently, that it practically covers the same ground as Stage IV. of the above Syllabus, which suggests topics of instruction for pupils from 15 to 18 years of age.

As regards the textbooks, *The Life of Christ* is by common consent the most suitable Biblical subject of study for pupils of about 15 years of age. New ground, however, is broken by the *Lessons on Christian Ethics* which follow. This is the result of experience in the teaching of Classics, where the author found a keen interest on the part of the pupils in the development of philosophical thought on the principles of conduct for practical life. It occurred to him that a wider treatment up to the present day might be equally interesting and useful to all the pupils, an idea which has been justified by experience. All the lessons on Ethics and several of the Appendices are preceded by suitable passages of Scripture intended to be read in school as an introduction to the body of the lessons. The passages used for Memory Work in connection with the Course are appended to the Table of Contents of each volume by way of suggestion.

The Course of *Lessons on the Growth and Teachings of the New Testament* naturally comes in the second session. It uses the ordinary historical details merely as the connecting thread on which the real subjects, the teachings of Gospels and Epistles are arranged. The companion volume on the *Old Testament* completes the bird's eye view of the Bible, paying special attention to the Prophetical and Poetical Books which are so rich in practical teachings, and, usually at least, so little known.

Always it is sought to stir up new interest by a fresh point of view.

The materials for this Course have been gathered during many years from many sources, most of them now unable to be traced or acknowledged. I am glad, however, to acknowledge the special helpfulness on the practical Virtues of the handbook on The Moral Life by Professor Sorley, published by the Cambridge University Press. For the New Testament, Dods's Introduction, Campbell Morgan's Analysed New Testament, The Early Christian Church by the Rev. Ironside Still, D.D., and many Church Histories, Commentaries and magazine articles have been useful. For the Old Testament, Harmsworth's History of the World, Dr. Fairweather's Background of the Gospels, Edersheim's and Kittel's Histories of Israel, Kent's Origin and Permanent Value of the Old Testament, and M'Fadyen's Introduction to the Old Testament have all been consulted. Finally, I have to acknowledge a deep debt to D. M'Gillivray, Esq., LL.D., Rector, Hillhead High School, Glasgow, for very valuable criticism and suggestions.

JOHN D. ROSE.

THE HIGH SCHOOL,
KIRKCALDY.

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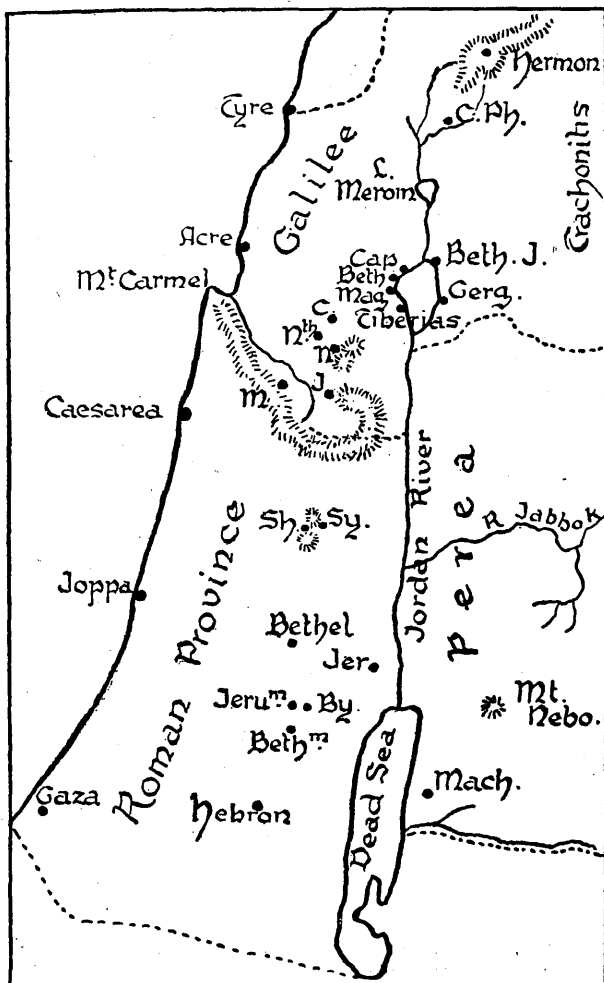
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PALESTINE IN TIME OF CHRIST.

Dotted lines are Provincial Boundaries.



Contracted Names—

C. Ph.—Caesarea Philippi.

Cap.—Capernaum.

Beth.—Bethsaida.

Beth J.—Bethsaida Julias.

M.—Megiddo.

J.—Jezreel.

Mag.—Magdala.

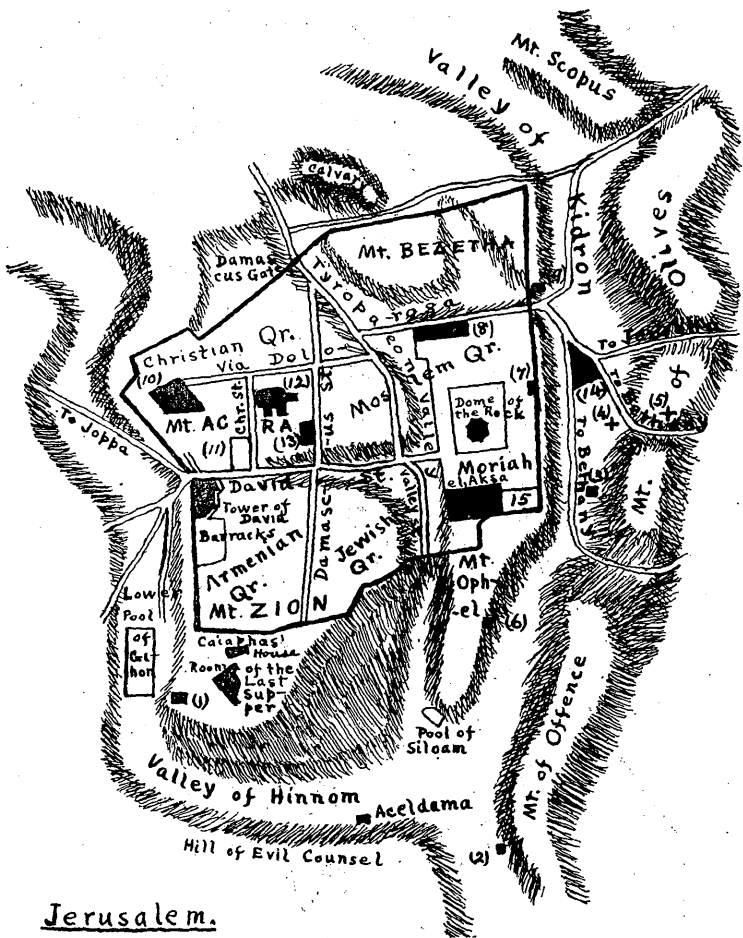
Gerg.—Gergesa.

C.—Cana.

N.—Nain.

Sy.—Sychar.

Mach.—Machaerus.



Jerusalem.

Gates—Damascus.
Joppa.
David.
Dung.
St. Stephen's.

1. Protestant School.
2. En Rogel.
3. Absalom's Tomb.
4. Russian Church.
5. Church of the Ascension.
6. Fountain of the Virgin.
7. The Golden Gate.
8. Tower of Antonia.
9. Bethesda.
10. The Latin Hospice.
11. Pool of Hezekiah.
12. Church of the Holy Sepulchre.
13. Church of St. John.
14. Gethsemane.
15. King Solomon's Stables.

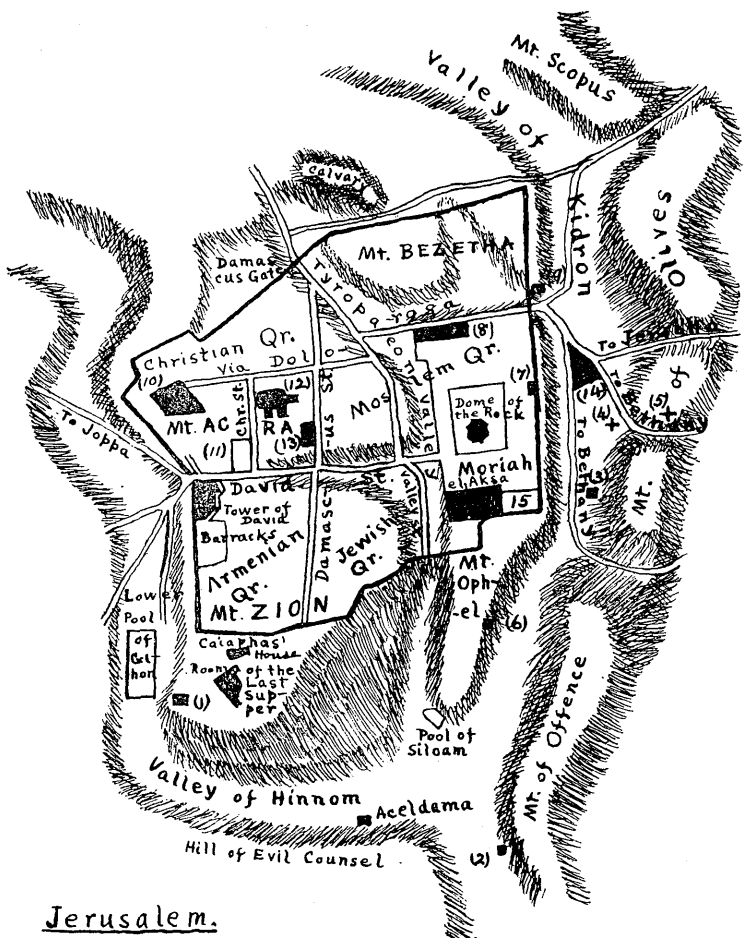
LESSON I.

THE LAND OF PALESTINE.

Gen. 12. 1-9, 15. 5-18, Deut. 8. 6-10, Num. 13. 1-3, 21-33.

The Geographical position of Palestine is unique in the world and made it far the **most suitable land** for the accomplishment of **God's purpose** to isolate a people from the surrounding heathenism, to reveal Himself to them in character and purpose, and to train them to be His messengers to the rest of the world.

It is **ringed round by deserts of sand** as an island is by the sea, but was **nevertheless central** in the ancient world. The great **trade route from Egypt** to Mesopotamia, the earliest homes of civilisation ran alongside and across it, and on that road the Jew, safe among his barren hills, could see pass the armies and the glory of the kingdoms of the world. Within its small area it included every **variety of scenery and climate** from the eternal snows of Mt. Hermon to the steaming tropical valley of Jericho, so that the language and imagery of the Bible have points of contact with and are easily understood by all the races of the world. The **ruggedness of the country**, which made it difficult to keep the north and south under one government for any length of time, prevented the nation from turning aside from its true task by the pursuit of military greatness or the lure of wealth and commerce. **Cut off from active share in the great world** movements around it, and yet near enough to be influenced by them, the active religious spirit of the nation was **free to devote itself to its special task**, and under the guidance of its great religious leaders was stimulated by its unparalleled history to understand God's revelation by it of His character and will, and to carry that revelation as missionaries to the outer world.



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Palestine is the **southern part of Syria**, the country bounded on the west by the whole eastern shore of the Mediterranean, on the east by the Arabian desert, on the north by Mt. Taurus, and on the south by the Wady el Arish, or River of Egypt. The **northern boundary of Palestine** is at the western bend of the **River Litany**, or ancient Leontes, near Mt. Hermon and the sources of the Jordan. Its **length** from the south of the Dead Sea to Hermon is **160 miles**, its greatest **breadth is 100 miles**, but its **average breadth is only 40 miles**. The area, including the part east of the Jordan, is nearly **12,000 square miles**, that **west of the Jordan** is about **8,000 square miles**. South of Palestine proper lay **the Negeb** (Dry Land), giving scanty pasturage for flocks, and gradually turning into the Desert of the Sinai Peninsula. The name **Palestine** was given to it by the Greeks to denote the land of **the Philistines**, and was gradually extended to the whole country.

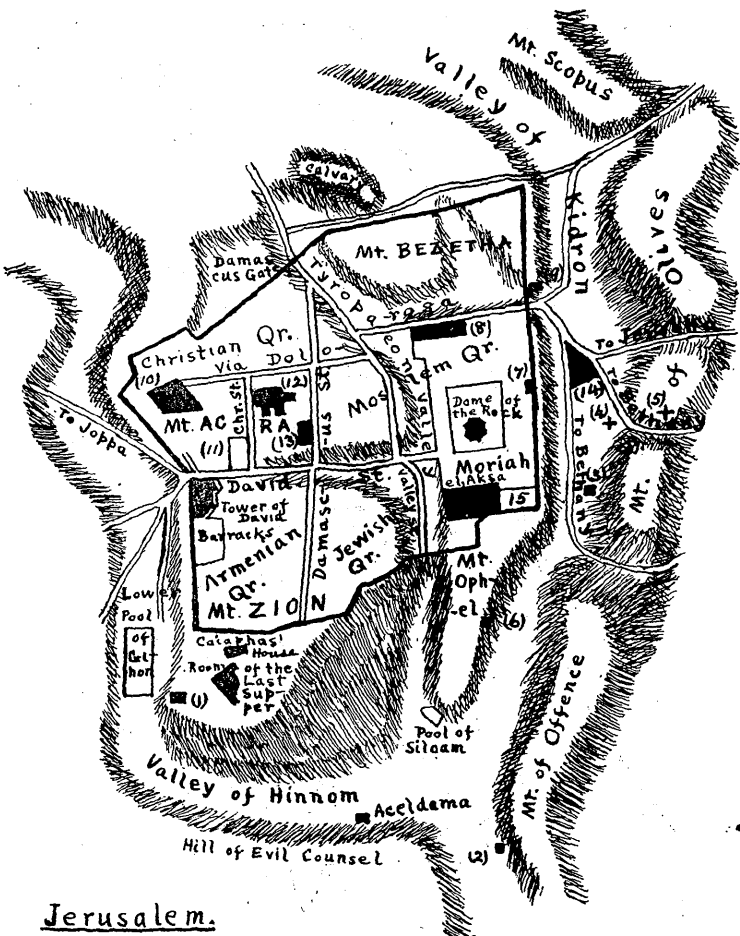
The whole country is noted for its health and beauty. It is a land of clear mountain air, of bright sunshine and blue skies, of tablelands deeply scored by rugged ravines running east and west, of rich alluvial plains and valleys, and, though exposed to drought, especially in the south, would still merit its description of a "land flowing with milk and honey," but for the devastating hand of the Turk, now happily removed.

The land is divided into **four parallel strips**, widening towards the south (1) The coast plain, (2) the central or western tableland, (3) the Jordan valley, (4) the eastern tableland. The **foot hills**, called **the Shephélah**, where the western tableland breaks down to the plain are traversed by a lateral valley running north and south, and separating them from the tableland. They are composed of soft limestone and chalk, and are from 500 to 600 feet high. They are **cut by fertile valleys leading up** from the plain and passing **by steep defiles into the central tableland**. These defiles were the gates of invasion into Judah, and the five chief Philistine cities lay at the entrance of the chief defiles and were watched by Jewish fortresses above.

The Coast Plain for 50 miles in the north was called the **plain of Sharon**, famous for its fertility and beauty, and its flowers; and for 40 miles in the south, starting from about Joppa, the modern Jaffa, was the **country of the Philistines**, the greatest enemies of the Israelites, till conquered by David. With no natural harbours the country never tempted its people to the sea.

The Central or Western Tableland is composed of grey limestone and reaches its **highest point of 3,000 ft. above the sea** opposite the centre of the Dead Sea. It **extends northwards about 70 miles** to the **Plain of Jezreel**, gradually descending in height. There it is broken by a triangular plain with sides of about 15 miles each, stretching from Acre to the Jordan valley. North of the Plain of Jezreel or Esdraelon is **Galilee**, a hilly district about 60 miles in length and from 15 to 30 miles wide, extending to **Mt. Hermon and the gorge of the Leontes river**, which there breaks through Lebanon to the sea. This tableland has always been the dominating part of the country, as it is better watered, is crossed by the natural trade route between the valleys of the Nile and the Euphrates, and is **stronger against attack** than the eastern tableland. It is **not**, however, **easily controlled** from one centre. It is scored by deep valleys with precipitous sides, with streams, usually dry in summer and roaring torrents in winter, flowing east and west to the Jordan or the sea. The only line of communication is along the crown of the tableland.

The southern part of the tableland is called **Judea**. It is highest and **strongest for defence**, and is cut off from the rest by the **pass from Jericho to Bethel and A-i**, by which the Israelites invaded the land. **Jerusalem**, 18 miles west of the Jordan and 30 miles east of the Mediterranean is its strongest fortress, 2,500 feet above sea level. It is built on 4 hills, two on each side of a valley, called **the Tyropæon Valley**, which runs north and south between them. On the west are **Mt. Sion**, the highest hill, with a smaller hill **Acra** to the north of it, and on the east **Mt. Moriah** whose southern slope was called **Mt. Ophel**, on which we now know lay



Jerusalem.

Gates—Damascus.
Joppa.
David.
Dung.
St. Stephen's.

1. Protestant School.
2. En Rogel.
3. Absalom's Tomb.
4. Russian Church.
5. Church of the Ascension.
6. Fountain of the Virgin.
7. The Golden Gate.
8. Tower of Antonia.

9. Bethesda.
10. The Latin Hospice.
11. Pool of Hezekiah.
12. Church of the Holy Sepulchre.
13. Church of St. John.
14. Gethsemane.
15. King Solomon's Stables.

LESSON I.

THE LAND OF PALESTINE.

Gen. 12. 1-9, 15. 5-18, Deut. 8. 6-10, Num. 13. 1-3, 21-33.

The Geographical position of Palestine is unique in the world and made it far the **most suitable land for** the accomplishment of **God's purpose** to isolate a people from the surrounding heathenism, to reveal Himself to them in character and purpose, and to train them to be His messengers to the rest of the world.

It is **ringed round by deserts of sand** as an island is by the sea, but was **nevertheless central** in the ancient world. The great **trade route from Egypt** to Mesopotamia, the earliest homes of civilisation ran alongside and across it, and on that road the Jew, safe among his barren hills, could see pass the armies and the glory of the kingdoms of the world. Within its small area it included every **variety of scenery and climate** from the eternal snows of Mt. Hermon to the steaming tropical valley of Jericho, so that the language and imagery of the Bible have points of contact with and are easily understood by all the races of the world. The **ruggedness of the country**, which made it difficult to keep the north and south under one government for any length of time, prevented the nation from turning aside from its true task by the pursuit of military greatness or the lure of wealth and commerce. **Cut off from active share in the great world** movements around it, and yet near enough to be influenced by them, the active religious spirit of the nation was **free to devote itself to its special task**, and under the guidance of its great religious leaders was stimulated by its unparalleled history to understand God's revelation by it of His character and will, and to carry that revelation as missionaries to the outer world.

Palestine is the **southern part of Syria**, the country bounded on the west by the whole eastern shore of the Mediterranean, on the east by the Arabian desert, on the north by Mt. Taurus, and on the south by the Wady el Arish, or River of Egypt. The **northern boundary of Palestine** is at the western bend of the **River Litany**, or ancient Leontes, near Mt. Hermon and the sources of the Jordan. Its **length** from the south of the Dead Sea to Hermon is **160 miles**, its greatest **breadth is 100 miles**, but its **average breadth is only 40 miles**. The area, including the part east of the Jordan, is nearly **12,000 square miles**, that **west of the Jordan** is about **8,000 square miles**. South of Palestine proper lay **the Negeb** (Dry Land), giving scanty pasturage for flocks, and gradually turning into the Desert of the Sinai Peninsula. The name **Palestine** was given to it by the Greeks to denote the land of **the Philistines**, and was gradually extended to the whole country.

The whole country is noted for its health and beauty. It is a land of clear mountain air, of bright sunshine and blue skies, of tablelands deeply scored by rugged ravines running east and west, of rich alluvial plains and valleys, and, though exposed to drought, especially in the south, would still merit its description of a "land flowing with milk and honey," but for the devastating hand of the Turk, now happily removed.

The land is divided into **four parallel strips**, widening towards the south (1) The coast plain, (2) the central or western tableland, (3) the Jordan valley, (4) the eastern tableland. The **foot hills**, called **the Shephélah**, where the western tableland breaks down to the plain are traversed by a lateral valley running north and south, and separating them from the tableland. They are composed of soft limestone and chalk, and are from 500 to 600 feet high. They are **cut by fertile valleys leading up** from the plain and passing **by steep defiles into the central tableland**. These defiles were the gates of invasion into Judah, and the five chief Philistine cities lay at the entrance of the chief defiles and were watched by Jewish fortresses above.

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Melchizedek's city, the original City of David, as it was called after its capture, its 'high place' for worship being on the top of the hill, where the Temple stood later. The smaller hill **Bezetha** lay to its north. The city is surrounded on three sides by valleys 300 to 400 feet deep, the **Valley of Hinnom** on the west and south, and the **Valley of Jehoshaphat**, or, of the Brook Kidron, on the east. It has no natural water supply, is far away from trade routes, and would be a town of no modern importance, but for its sacred associations. As a modern writer has said, "With her winter snow and her terrible summer drought, which of old drove every invading army back to the wells of the plains, she is infinitely remote from commerce and from politics. Outside the whirl of progress, with her narrow streets untouched and her old walls kissed by time, she will remain a **pilgrim city**, whose only great buildings are convents and monasteries, churches and hospices, the goal of worship from East and West alike."

It is the **most sacred** and one of the oldest cities of the world. It has been captured in 41 known sieges and the present city is built on ruins from 30 to 90 feet deep almost everywhere. Its **present population** is about 50,000. Since it passed under the protection of the British during the Great War modern sanitation and a pure water supply has been introduced, but otherwise the walled city is to be kept unchanged. At the south east corner, the oldest part of the wall, it rises 180 feet above the ground. Outside the walls to **the north west a modern city** is growing up.

Six miles south of Jerusalem is **Bethlehem**, and twenty miles to the south west is **Hebron** as old as Damascus, while **Beersheba** is 30 miles south of Hebron.

The northern road from Jerusalem leads past **Bethel**, which is 10 miles to the north, and passes through **Shechem** in **North Israel**. The Kingdom of the Ten Tribes stretches **from Bethel, to Dan** at the foot of Mt. Hermon, where Jeroboam set up his Golden Calves, to prevent his people worshipping at Jerusalem. It includes the Roman district of Samaria, the plain of

Jezreel and Galilee. **Shechem**, the modern Nablous, lying between **Mt. Ebal and Mt. Gerizim**, and near Jacob's well, in a fertile valley, is the most central town in Palestine. It lies 1900 feet above the sea, 30 miles north of Jerusalem. **Samaria**, the ancient capital, now in ruins, lies 6 miles north westward. Continuing north we pass **Jezreel** on a low hill jutting out into the plain, and reach **Nazareth** on the northern edge of the plain, 65 miles from Jerusalem. **Galilee** is the hilly, park-like country north of the plain stretching to Hermon, bounded by Phœnicia on the west, and the Jordan valley on the east.

The Jordan Valley is the most remarkable depression on the earth's surface. It is the **northern end of a great Rift Valley** which extends as far south as the **Zambesi in Africa**, the Red Sea as far as Abyssinia, where it turns inland, being part of it. **The Jordan** (Descender) rises in Mt. Hermon. It has three lakes in its valley, **Lake Merom**, three miles long and four broad, is seven feet above sea level. **The Lake of Galilee**, nine miles further south, is 682 feet below sea level. It is pear-shaped, and is $12\frac{1}{2}$ miles long by 8 broad. The Jordan descends 10 feet every mile below the lake, but its windings make it flow 200 miles in the 65 miles between the lake and the Dead Sea. It is **very swift** and its **fords are dangerous**, while in the flood season it is impassable and overflows its banks to a breadth of a mile in some places. Its **clay banks are often undermined** in flood season, and in the 13th century, at a place 16 miles north of Jericho, and above the mouth of the Jabbok river, a great landslide took place which **dammed the river** for several hours, suggesting how, by a miracle of coincidence, the Israelites might have crossed the river under Joshua. **The Dead Sea** is 1300 feet below sea level, and its bottom at the northern and deepest end is 1300 feet lower still. After that the valley floor begins to rise, reaching a height of about 500 feet south of the Dead Sea, and gradually sinking again to **sea level at the Gulf of Akabah**. The water of the Dead Sea is intensely salt, and sustains no life, being a **standing parable of a selfish life**,

which kills the soul by its failure to give out to others any share of the good things it receives. The temperature of the Jordan valley is tropical and enervating, reaching at Jericho 118° in the shade in summer, and sugar canes and date palms grow there. Much of the banks of **the Jordan** is covered with impenetrable **jungle**, the haunt of the wild boar and the wolf. Yet at **Jerusalem**, only 16 miles away, heavy **snow** sometimes falls in winter—in 1920 a fall of 3 feet isolated Jerusalem for some days—and also on the Eastern Tableland.

The Eastern Tableland—is like the Western about 150 miles long, and 25 miles wide. It is rather **higher** in elevation, and **colder and drier**, and in the north is a famous **wheat growing** country. Further south **the pastures** of Moab are famous. The side towards the Jordan valley is very precipitous, with few passes which are cut out by streams. **The Arnon valley** is the most stupendous canyon in Palestine, 3000 feet deep and two miles across. The valleys of **the Jabbok** and **the Yarmuk**, the chief eastern tributaries of the Jordan, are also very deep and precipitous. Movement north and south, therefore, had to be on the east of the plateau **near the edge of the desert**, where the **Pilgrim Railway**, from Damascus to Mecca, now runs. In ancient times Moab and Ammon held the south, the Amorites the middle, and Bashan (or The Hauran) in the north was held by a giant race, whose huge Cyclopean cities, whose very doors were of stone, excite wonder to this day.

The Roads of Palestine.

I. From Beersheba, where roads from Egypt through Gaza, Sinai Peninsula, and from Arabia met, a road ran north to Hebron and Jerusalem.

II. From Jerusalem ran a road (1) to the sea at Joppa, (2) north along the watershed of the tableland to Bethel, Shechem, Jezreel, where it joined the great Damascus Road, (3) to Jericho, and up the Jordan valley to the south of the Sea of Galilee.

III. From Jericho two roads also led (1) to Bethel, (2) to the lower Kidron Valley and Bethlehem. Hence the importance of Jericho as a protection from invaders of Judea from the East.

IV. The Coast Road from Egypt along the coast to Tyre and Sidon and the north.

V. The Lebanon and Anti-Lebanon Valley Road to the north.

VI. The Egypt, Damascus and Mesopotamia Road. From Damascus—

- (a) Crossing Jordan north of Lake of Galilee to Capernaum, past Tabor to Plain of Jezreel and Acre.
- (b) Crossing Jordan south of Lake of Galilee at Scythopolis, or Bethshan (Beisan), the great road centre of Palestine, and through Plain of Jezreel to Acre, at Jezreel joining the south road to Jerusalem (II. 2).
- (c) From Damascus to Bethshan, Jezreel, Megiddo, Lydda, Ashdod, Askelon, Gaza, and Egypt, the great through road (The Way of the Sea) between Mesopotamia and Egypt, which made the Plain of Jezreel the greatest battlefield of the world.

VII. Eastern Palestine—

- (a) Roads from Beersheba and the Gulf of Akaba joined south of the Dead Sea, then ran north to Gerasa, keeping well to the east, and afterwards turning north west to Bethshan.
- (b) The Pilgrim Road lay still further east on the edge of the desert from Damascus to Arabia.

LESSON II.

PREPARATION OF THE WORLD FOR CHRIST.

Isa. 10. 5-18, 11. 1-10, Eph. 1. 1-11.

One of the chief interests of ancient history is to see how **the world** was being **unconsciously prepared for Christ**.

I. First there was a **growth in unity**. The first nation to attempt to spread one rule over the known world was **Egypt**. They raided Syria and other more distant countries, but did not maintain their rule long. Then came the **Assyrians** who conquered Syria and Egypt and half of Asia Minor. They were the first to organise their conquests as provinces, exacting regular tribute, and terrifying surrounding peoples by their **appalling ferocity**. **Sennacherib**, whom Byron commemorates in his poem "The Assyrian came down like a

wolf on the fold," gives the following description of one of his battles. "On the sodden battlefield the arms and armour floated in the blood of the enemies as in a river, for the war chariots, bearing down men and horses, had crushed their bleeding bodies and limbs. I heaped up the bodies of their soldiers as trophies and cut off their extremities. I mutilated those whom I took alive like stalks of straw and for punishment I cut off their hands." Cruelty breeds hatred, and their subjects were in continual revolt, till finally their empire went down in blood. **The Babylonian Empire** which succeeded the Assyrian was merely a short lived continuation of it created by the genius of one man **Nebuchadnezzar**, and lasting only 60 years.

The rise of its successor, **the Persian Empire**, marks the transfer of political leadership in the world from the Semitic to **the Aryan race**, with which it has remained to this day. Persia exercised its power with some feeling of sympathy and humanity to the conquered. **Cyrus** treated the Jews with kindness, allowing them to **return from their Seventy Years' Captivity** in Babylon to Palestine, and giving them back their sacred vessels. **Darius**, again, saw the importance of inter-communication and commerce between the parts of his wide empire, which reached from India to Greece. He therefore made famous **post roads** through his empire and struck a **common coinage** to help trade. This empire marked a **great advance in unity** and extent of government, and only when it became degenerate from luxury and pride did it fall, after lasting about 200 years, before the Greeks whose freedom it had attempted to destroy.

II. With the rise of **the Greeks** leadership passed from Asia to Europe. The Greeks were **the most gifted race** which has appeared **in the world**, and set up standards of achievement in architecture, sculpture, literature and philosophy which have never been surpassed and have made them teachers of the world. They also laid down the lines of scientific study. This they did by their **belief in freedom**, and the right of every citizen to develop his individual powers to the utmost. Yet this

belief was **also their weakness** and prevented for long their union into one state. When **Alexander the Great**, king of Macedonia at length united them by conquest, they with wonderful rapidity overthrew the Persian Empire, uniting part of Europe to Asia and Egypt, and **spreading their language and civilisation** over the whole known East.

III. **Rome**, however, was the first to spread her empire over **the whole, then known, world**, a thing which had never happened before, and has not happened since. It included all the lands round the Mediterranean Sea. It established a **common law and order**, and greatly improved the **means of communication** by land and sea between the nations. Thus **when Christ came** and Christianity was established, it could **pass quickly** and without hindrance or jealousy **from one nation to another**, and be understood by all through the use of **one common language**, Greek. Thus the prophecy of Isaiah was literally fulfilled, "Prepare ye the way of the Lord, make straight in the desert a highway for our God."

IV. **Another line of preparation** of the world was carried out by the **Jewish religion** and the Dispersion of the Jews over the whole world. The Jews were a nation, chosen and preserved by God, as they themselves believed, in order to preserve true religion in the world. No nation has had so many **great deliverances** and so many **unparalleled disasters** in its history as the Jews, —disasters when they fell away from God, and deliverances when they repented and returned to Him. In the course of these events they had been scattered through Asia and Egypt, and had been brought as captives to Rome. They had **become a nation of traders** travelling over the world, and everywhere they carried their religion with them, and gained many adherents or proselytes by their zeal, and also much dislike. The Apostles and other **Christian missionaries** therefore **found a prepared soil** in every part of the known world, and their Jewish converts were ready to evangelise their own neighbourhoods, and spread Christianity rapidly from many centres at once.

The world had just passed through 100 years of savage and **desolating civil wars** which led to the overthrow of the Roman Republic and the **establishment of the Roman Empire** under Augustus, when Christ was born. Ancient **civilisation** had reached its height and was **now decaying**. Everywhere there was **longing for peace**, and a widespread **expectation** that some **great Deliverer** was about to arise to save the world from despair. Thus with **one government and law, one language, and a missionary people** trained in spiritual things, the world was ready to receive the Messiah and to make a new start in its history.

A German historian, formerly an atheist, became later a devout Christian, and when asked what had led to his change of view, replied that it was his study of history, and how everything led up to Christ, and took a new beginning from Him. In that he saw the proof of a divine purpose for man, or as Tennyson says :—

One God, one law, one element,
And one far off divine event
To which the whole creation moves.

V. This threefold preparation of the world for Christ is not the only instance, though the greatest, of what has been called **the Hand of God in History**, when unexpected results have been brought about helping towards some high moral end, *e.g.*, the preservation of Protestantism by the defeat of the Spanish Armada, and by the English Revolution in British history. **The world to-day** also seems to be approaching **a similar state** to what prevailed in the time of Christ. It is again **becoming one** through commerce, invention and discovery. The League of Nations is a beginning of **a common rule**, not by force, as under the Roman Empire, but by reason and goodwill. **English** has almost the same currency now as Greek had then. **The missionary nation** is now represented by all individuals in every nation with the welfare of mankind at heart, the chief missionary nations being the English speaking nations, the British Empire and America. It chiefly

depends on their unselfishness and brotherliness—and we as individuals share that responsibility—whether the time is near or far off, when the Kingdom of God will rule over the whole earth. This is the adventure, the ever new knightly quest, to which God calls the youthful knighthood of the world.

LESSON III.

THE BIRTH OF CHRIST.

Lu. 1. 26-56, 2. 1-40. Mt. 2.

In last lesson we saw how Christ was born “in the fullness of time,” after a long process of preparation for His coming had been completed. The world was exhausted by bloodshed and violence, despairing of peace and justice, and **religion was practically dead** even among the Jews. The **world had failed** to save itself by its increasing civilisation, and was **ready for a Saviour**. Then suddenly the miracle happened, the Divine Energy came into the waiting world in the Person of Jesus Christ, and **out of its hopeless** and despairing mass of **corruption** a stream of **purifying energy, hope and joy burst forth**, which transformed everything it touched, and has continued to do so ever since with growing power.

The fullest and most beautiful **account of the birth of Christ** is given in **the Gospel of Luke**, no doubt derived from the Virgin Mary herself, who, we are several times told, “kept all these things and pondered them in her heart.” The order of incidents is as follows:—

I. The Archangel Gabriel appears to Zacharias in the Temple and announces the birth of John, the forerunner of the Messiah. Zacharias for his unbelief is struck dumb, and after his term of service returns home to Hebron.

II. 1. The Annunciation by Gabriel of the Saviour’s birth to Mary, a virgin of Nazareth, betrothed to the carpenter, Joseph. Both were members of the House of David, which had long before sunk into obscurity and poverty.

2. Mary goes to visit her cousin Elizabeth, the wife of Zacharias, in Hebron, and Elizabeth salutes her as the mother of the Messiah.

3. Mary expresses her joy and worship in the great hymn called **the Magnificat**, which shows the noble character and lofty poetic imagination which fitted her to be the mother of our Lord.

III. John is born. Zacharias recovers his speech and utters the wonderful hymn of thanksgiving and prophecy called **the Benedictus**, when John was circumcised and named.

IV. 1. **Augustus Caesar** orders the world to be taxed. Joseph and Mary journey to Bethlehem, the city of their ancestor David, to be registered and taxed.

2. **The Birth of Christ** in the courtyard of the inn among the cattle.

3. **The Shepherds** in the field and the Angels' Song.

4. The circumcision and naming of Jesus after eight days.

5. The Presentation of Jesus in the Temple, Simeon and Anna, Simeon's hymn, **the Nunc Dimittis**, 30 days after the birth.

V. A **supplementary account** of the Birth of Christ from Joseph's point of view is given in **Matthew's Gospel**, which tells

1. The visit of **the Wise Men (Magi) from the East**, following the Star which told them of the birth of a king, and led them to **Jerusalem** to worship him. This probably happened after the Presentation, as it would have been unsafe to have brought Jesus to Jerusalem after Herod was seeking to slay Him.

2. The Wise Men are directed to go to Bethlehem and are led there by the Star. Herod asked them to return and tell him when they found Jesus, that he might go and worship Him.

3. The Wise Men find the Babe and offer Him gifts, gold, frankincense and myrrh.

4. They are warned in a dream by God not to return to Jerusalem and go home another way.

5. Joseph is also warned in a dream and flees with Jesus and his mother to Egypt.

6. **The Massacre of the Innocents.** Herod, to destroy Jesus, orders **all the male children** in Bethlehem up to 2 years old to be massacred, when he found the Wise Men had disappointed him.

These beautiful Birth stories have been an inexhaustible theme of poets, musicians, and artists down through the ages. They have inspired countless **carols and hymns** in every Christian land. Great **poets like Milton** in his Ode on the Morning of Christ's Nativity, great **painters** in all ages, have striven to embody the significance of these marvellous events for the world. Not that the world knew of their importance. As the Apostle John

says, "He was in the world and the world was made by Him and the world knew Him not." Nothing is stranger than the joy and excitement this tremendous event caused in heaven, as contrasted with the indifference and hostility shown on earth, except by a few obscure and faithful ones. The birth of Christ was **a new birth, a new creation of the world.** The first creation, ruined by the first Adam's sin, was to be redeemed by the second Adam, and the purposes of God were to be fulfilled in time. The Child in the Manger has brought **a new tenderness to children** into the world, a new **honour for women**, a new **sacredness to motherhood**, a new **dignity to labour**, and to man as man **a new hope.**

Nowhere is the **new ideal of greatness** and power, which Christ brought into the world, more clearly displayed than **in the humble cradle of the God Child**, whose sight made all heaven break forth into songs of wonder, joy and praise. Until then the glory of the world was the glory of brute force, the bravery that could kill, the power that could crush. The **Incarnation of God in Christ** showed to men **the glory of unselfishness**, the all conquering power of love and sacrifice, the glory of **the bravery that saves.** Already 600 millions of mankind profess allegiance to that power, however imperfectly carried out, and irresistibly the kingdoms of this world are becoming the kingdoms of our God and of His Christ in spite of the desperate resistance of all the powers of evil and of evil men.

LESSON IV.

BOYHOOD AND YOUTH OF JESUS.

Lu. 2. 41-52, Ps. 121, and 122.

After the Flight into Egypt Joseph remained there till Herod's death in 4 B.C., the established date of the birth of Christ being at least 4 years too late. Tradition says he lived at Heliopolis or On, the city connected with the story of Joseph, the early patriarch's life, and an old thorn tree is still pointed out there as the Virgin Mary's Tree. **When Herod the Great died**, Joseph was again

warned in a dream to return, but fearing to go to Judea, where Archelaus, a son of Herod, was now king, he **went back to Nazareth** and settled there.

At Nazareth Jesus would receive **the usual education** of a Jewish boy. Taught by **his mother** up to the age of 5, He would then attend till the age of 13 **the school attached to every synagogue** for the study of the Old Testament. At 13 the Jewish boy was regarded as **grown up**, and the poor boy began to work. Jesus, however, could still attend classes for **adult Bible study** at the synagogue, where copies of the Old Testament were kept for the use of all. No doubt He did this, as His hearers afterwards wondered at His great knowledge of Scripture. His native **language** was Aramaic, or Syrian, Hebrew He had to learn in order to read the Old Testament, and Greek was also spoken all over Galilee, but He never attended any of the colleges taught by the famous rabbis of the time.

Outside the school Jesus lived the life of an ordinary Jewish boy, **disciplined** by the give and take of a home containing four brothers and several sisters, with its constant opportunities for friction or unselfishness. He was evidently **keenly observant** of birds, and beasts, and flowers, and the life and work of the country, and even His childhood's games were used later to illustrate and enforce His teaching. When He grew older He **helped His father** in the work of the **carpenter's shop**, and after Joseph's death, which probably happened soon after the visit to Jerusalem, when Jesus was 12 years old, He carried on the business and was the chief support of His mother and the other children. In this way Christ showed the **dignity of manual labour**, and opposed the current idea that it was low and degrading and only fit for slaves. As a boy He was in no way conspicuous among His companions, and made no other impression on his neighbours, than that which an unusually bright, active, good and likeable boy would naturally make. **His mother alone** seems to have kept some remembrance in her heart of **the real character of her child**, but even she seems sometimes to forget.

The only incident recorded of the long preparatory period of Christ's life is a **visit to Jerusalem** when He was **12 years old**, and about to reach the age of manhood, which comes earlier among the races of hot countries than of cold. It was evidently regarded as a **turning point in His life**, and is recorded to give a glimpse of the development of Jesus' consciousness of His special mission as the Messiah. It marked an **experience corresponding to** what is known as **Conversion** among ordinary men, and in this also Christ shared man's common life, though without the need of repentance for past sin.

The Passover in the month of April was the great national festival of the Jews, **commemorating** the Passing Over of the Israelites' houses by the Angel of Death, when he slew the first born sons of the Egyptians at the time of **the Exodus**, and compelled them to let Israel go. It lasted a week, commencing with the slaying of a lamb for every family and the sacrificial feast on Friday night. It was, however, **only necessary** to attend at the Temple on **the first two days**, and many then left for home. Only unleavened bread could be eaten during the week, hence the feast is also called **The Feast of Unleavened Bread**.

It is well to try to **realise the experiences which Jesus passed through** on this His first visit to Jerusalem, and which led up to the new development of mind and will which it records. At the Passover season the whole countryside was moved, and seemed to be marching to Jerusalem. Before leaving home the pilgrims cleaned their houses and carefully threw out any leavened bread, which was forbidden during the feast. At Nazareth the company of pilgrims would gather at the village well before setting out, and that night they would camp at Jezreel, famous with its memories of Ahab, Elijah, and Jehu.

Next day, in company with other bands of pilgrims they would follow the south road along the watershed of the Samaritan plateau, since their numbers made them safe from ill treatment by the unfriendly Samaritans. They would pass Dothan, Samaria, the new capital, Shechem, Sychar, and Jacob's Well, where they probably encamped.

Next day they would pass Shiloh, Bethel, Ramah, and Gibeah, and encamp for the third time somewhere south of Bethel. The excitement, joy and **adventure** of the day's march, **the stories** of the famous places passed, **the camping** in the open air, the camp fire talks, and the religious purpose colouring all that happened, could not fail to make a deep impression on any boy's mind. **The Pilgrim Psalms** (Ps. 120-134) or Songs of Degrees (*i.e.*, of the Goings Up) were often sung upon the march.

On the last morning as they approached Jerusalem they **sang Ps. 121** while climbing the hill on the north-east from which they first saw the city. At the top they knelt with shouts and tears of joy, as the Crusaders did in after days, and after thanking God for their safe journey they entered the city by the Damascus Gate. Jerusalem itself with all its sacred associations of joy and sorrow, its vast crowds of pilgrims from many lands and of many tongues, its noble buildings, especially the Temple, towering like a mountain of snow and gold from amid its vast enclosure, would stir afresh the patriotism and piety of Jesus' young and ardent mind, as he explored its streets and roamed round its walls.

The climax of it all would be **the Passover itself**, so full of historical memories and spiritual meaning, and recalling not merely the escape from death and from Egyptian slavery, but looking forward to a future deliverance from the slavery of sin. All this **Jesus would feel supremely ; not merely the glory** of His nation's history, **but the divine purpose** in it all, and His heart began to kindle with the desire to help on the work. **For the first time** He became conscious of a special relationship between Himself and God, and the special task awaiting Him, and **deliberately resolved to undertake it.**

At dawn on **Passover morning** the watching priest in the south-eastern tower of the Temple blew three blasts on his silver trumpet, and the priest who slept at the Great Gate beside the golden keys, started up, kissed the keys and unlocked the doors for the people crowding in for **the morning sacrifice**. Soon after **a procession of priests** came from the valley outside the walls carrying **a sheaf of grain** which they had cut with a golden sickle as first fruits of the harvest. **Another company** followed with **water drawn from the pool of Siloam** in a golden pitcher which they poured out upon the altar, the two actions symbolising the ingathering of the nations by the Messiah and the outpouring of the Holy Spirit upon men. Then followed the **slaying of the lambs** which the head of each family or group brought to the priest, who caught its blood in a golden bowl and threw it at the side of the altar as a propitiatory offering. **The feast was held in the evening**, every detail designed to symbolise spiritual truth. The slain lamb showed that

redemption from sin could only be gained **at the cost of life**. It was eaten with **bitter herbs**, reminding them of their slavery and as a type of sin. The **paste of fruits** reminded them of the mortar in making bricks, and the burden of slavery. The lamb was eaten by them standing and in haste, as if fleeing from bondage, but in later times this was disregarded and the guests reclined at table. As a part of the ceremonial there followed **the children's question**, "What mean ye by this service?" in answer to which the father had to tell the story of the Exodus to them, so that it might never be forgotten. The wisdom and need of remembrance and gratitude for past deliverances is shown by many nations, *e.g.*, Independence Day (4th July) of the United States, and our own Two Minutes' Silence on Armistice Day (11th November) in memory of our deliverance in the Great War.

The poet says "**The thoughts of a boy are long, long thoughts**," and these new experiences made new thoughts come crowding upon Jesus. He was at the age when thoughts of a future career greatly exercise young people, and He could not think of returning home till He had solved that problem for Himself. Naturally these thoughts drew Him to **the Temple**, on whose terrace the members of **the Sanhedrin**, or Council of Priests and Nobles, 70 in number, presided over by the High Priest, and the chief ruling authority among the Jews in religious matters, came out and **taught the people** on Sabbaths and feast days. His parents evidently were unaware of this, and at the end of the two obligatory days set out for home, along with their companions from Nazareth, thinking Jesus was among the other boys in the company. They missed Him that night, and returned next day to Jerusalem, searching for Him, and on the third day found Him in the Temple listening to and questioning the rabbis, or Doctors.

From His answer to His mother we learn His uppermost thoughts in these days. There was evidently the uprising of a new sense of His relationship to God and His Father in a special sense, which made Him forgetful of everything else, and **an uprising of His**

will in a conscious and deliberate resolve to dedicate Himself to God's service. This "new birth" of the independent adult will marks the **transition** from boyhood and girlhood to **manhood** and womanhood, and in the religious sphere is commonly called conversion, or the turning of the will to God. This is the change referred to by Emerson when he wrote:—

So nigh is grandeur to our dust.

So near is God to man,

When Duty whispers low, "Thou must,"

The youth replies, "I can."

Yet this change of mind did **not** make Him **impatient of control** by His father and mother, as it does many young people. He obeyed God by fulfilling His present duty just where He was, and by preparing Himself better for His future work. No doubt the Temptation in the Wilderness was not the first time Satan tempted Him to take matters into His own hands, and begin His career without more delay, but He resisted it, and gained strength and beauty of character in the long "silent years" at Nazareth, till at length the call came.

LESSON V.

JOHN THE BAPTIST.

Mal. 4., Lu. 1. 1-17, 57-80, 3. 1-18, Jn. 1. 29-34, 3. 22-30,

Mt. 11. 2-19, 28-30, 14. 1-12.

John the Baptist, the forerunner of Jesus, was the son of Zacharias, a priest who lived in Hebron, and Elizabeth, his wife. He was a **cousin of Jesus** through his mother. He was six months older than Jesus, and his character and work were foretold by the angel Gabriel to Zacharias (Lu. 1. 15-17) when serving in the Temple. **The story of his birth** has already been referred to in connection with the birth of Jesus (Lesson III.) up to Zacharias's great hymn of thanksgiving and prophecy called **The Benedictus**, which with sublime passion marks **the end of the Old Dispensation** in God's government of the world, and is the first prophecy of the New.

I. Preparation for his Work.—(1) **No boy ever had a nobler home** than John the Baptist. Elizabeth,

his mother, seems to have had much of the spirit of the Virgin Mary, and as **Theodore Roosevelt**, one of the greatest American Presidents, has said, "Good mothers are the greatest asset of our national life." **Abraham Lincoln**, the greatest of all, has also testified, "I have heard the prayers of my **mother**, and they have followed me all the days of my life."

(2) Nurtured in a religious home, John grew up **familiar with the great history of his nation**, and the lofty teachings of the Old Testament about God, and human life, and the **glowing prophecies** of a Messiah, or Anointed One who would redeem His people from all trouble and establish His Kingdom of Peace over all the world. He also learned how in the last 400 years prophecy had ceased, **religion had decayed**, and Greek **idol worship** and philosophy had crept in, till Jehovah's religion was in almost as great peril **as in the time of Elijah**, who had fought against idolatry, and broken the power of Baal in the days of Ahab. He must often have heard pious Jews longing for the appearance of **another Elijah, as promised in Malachi**, to stem the torrent of irreligion and materialism, and as he grew up **Elijah became his hero, and he took him as the model of his life and work.**

(3) Living at Hebron on the edge of the desolate hill country of Judea, the influence of **the desert**, which breeds men intense, meditative and solitary, also **moulded his character.** All the greatest men have been fond of solitude. As Milton in *Comus* says—

"Wisdom's self

Oft seeks to sweet retired solitude,
Where with her best nurse, Contemplation,
She plumes her feathers and lets grow her wings,
That in the various bustle of resort

Were all to-ruffled, and sometimes impaired."

At length, we are told, he finally retired to the desert, where he lived **the life of an ascetic**, passing his time in meditation and high communion with the living God, till he felt ready for the task to which he had been destined, of reviving true religion in the land.

II. His Ministry.—When John at length began **his ministry**, he gained **an immediate hearing** from his own power and as the fulfilment of Malachi's prophecy. **Crowds flocked to him at the Jordan near Jericho** where he took up his position, near the great road leading to Jerusalem. He was a picturesque and commanding figure, stern, prophetic, uncompromising, yet full of pathos ; great and yet humble as a child, as the incidents related of him show.

John's Message was of sin, repentance and forgiveness, with baptism as a symbol of the inward cleansing of the soul. But besides this general message for all, as individuals, he had **a social message** for various classes of people in the coming Kingdom of Heaven, as Matthew (Ch. 3. 2) calls it. He warned

- (1) The religious leaders against the sin of exclusiveness and contempt for others (Lu. 3. 8).
- (2) The multitude against selfishness and class war instead of co-operation and helpfulness.
- (3) The taxgatherers, or public officials, against dishonesty and public plunder.
- (4) Soldiers and the government against violence, war, and self aggrandisement.

In the selected readings point out the phrases and verses confirming the above and consider **what aspects** of this message **need special emphasis to-day**. He warned them that the penalty of neglect would be immediate. The axe was already at the foot of the tree, and the Messiah's winnowing fan was in His hand, that He might separate out the wheat and burn up the chaff with fire unquenchable.

His Character.—So great was the effect of John's preaching that the **Pharisees sent priests** and Levites from Jerusalem **to investigate** who he was. But popular admiration had no power to turn John's head, as it has done to so many distinguished men, nor to weaken his loyalty to Christ. He probably had met Christ several times during his youth owing to their kinship, but seems to have had no suspicion as to his real nature till Christ came for baptism to him. From **Christ's**

references to John we can gather that he was Christ's boyish hero, but **John** at once **acknowledges** Christ's greatness and **his own inferiority**. This is for most men the **severest temptation and proof of greatness**. Again, when Christ's popularity surpassed his own and drew away the crowds, and when John's disciples complained of this, he reached the **climax of his moral greatness** in his reply. It is noble in a great leader to make way for another without jealousy, and to become the helper of him whom he recognises as greater, and it needs a loftier character than merely to lead (*cp.* Outram and Havelock in the Indian Mutiny).

III. After the baptism of Christ and **his public witness to Him as The Lamb of God**, John continued his preaching probably for six months, when he was **cast into prison** in the fortress of Machærus, east of the Dead Sea, by Herod Antipas, tetrarch, or ruler of Galilee and Perea, for opposing his wicked marriage to Herodias, wife of his brother, Philip, who was still alive. He was **allowed to see his friends**, however, owing to the respect which even Herod could not help feeling for him, and thus he **appears once more** in the life of Christ. Evidently John's imprisonment had preyed upon his spirits, accustomed as he was to a free and active life in the open air, and **he had begun to doubt** whether Christ was really the Messiah. He therefore sent two of his disciples to put the question to Him, and received a sympathetic and encouraging reply. **Jesus then uttered His famous eulogy** on John as a genuine man, greater than a prophet, as he was also the herald of the King. Yet since the Kingdom of Heaven had not yet been established by Christ's death, the least in that Kingdom would have greater privileges than he. John did not long survive. **Herodias** had no scruples like Herod, and by **tricking the King into his promise to Salome**, her daughter, as told in Matthew 14., she revenged herself by **his death** for his opposition to her adulterous marriage.

IV. John had **not the same conception as Jesus of the Kingdom of Heaven** which he foretold. He seems

to have held the current belief that the Messiah's Kingdom was to be **a temporary one**, with the Messiah as king, but he **differed** from it in asserting that the **Kingdom was also to be spiritual**. The method of its establishment was with John to be **swift judgment** and catastrophe, with **Jesus** it was to be like the **seed growing secretly**, and it would come by love, forgiveness and gradual growth. John taught that it was to be preceded by a moral reformation to be brought about at once, Christ used John's idea as a starting point, but taught that the moral reformation was itself the Kingdom. Hence it **had to be far deeper than John thought**, and would require ages to bring it about.

LESSON VI.

CHRIST'S BAPTISM AND TEMPTATION.

Mt. 3. 13—4. 11.

It was probably near some Passover that John the Baptist began his work at Bethabara on the Jordan. There tradition said that the Israelites had crossed under Joshua, and also that the waters had been divided by the stroke of Elijah's mantle. It was beside the main road leading from Perea to Jericho and Jerusalem, and the crowds of pilgrims going to the Passover flocked to him. The news of **the appearance of a great prophet** and of his message soon spread over the country, and Jesus recognised this was the **signal for His work** to begin. First He determined to identify Himself with the movement in order to show His sympathy and support. **For the people**, John's baptism meant **a confession of sin**, and repentance, but **not for Christ**. John probably recognised his cousin, and knowing Jesus' beautiful and holy life, shrank from baptising Him, but Jesus insisted. For Jesus it was **a fulfilment of all righteousness**. By it He fulfilled the duty of open confession, of loyalty to God, which lies upon all Christians, and it was also His voluntary **dedication to His work**, the time for which had now arrived. **For God** it was the moment of open.

recognition of Christ's Divinity, of His approval of the "silent years," of His **bestowal in full measure of the Holy Spirit** upon His Son, and of His presentation of Jesus to the people. "Like a dove" may mean either "in the shape of a dove," or "dove-like, gentle and hovering," as describing the descent of some flame-like appearance, as at Pentecost, which may have settled on His head, or surrounded Him like a halo for some time.

This experience no doubt brought to **Jesus His first full consciousness of His Messiahship**, and its **nature and consequences**. Standing at the threshold of His career, His new spiritual vision sees that to fulfil the purposes of God, His life must pass through misunderstanding, opposition, hatred and **seeming defeat to death itself**, and His human nature **shrinks back appalled**. Though His resolution was unshaken, He feels **the need of solitude**, where He can calmly face and master the new situation, collect His energies and form His plans. **For 40 days** He remained in the Wilderness—Mt. Quarentana near Jericho is the traditional place—and **a fierce struggle** went on during that time between His consecrated will and subtle and titanic external powers using the weakness and limitations of His human nature, **to divert Him, if possible, from His purpose**. The climax of the struggle came at the end of this period, when Satan assailed Him with three temptations, which exemplify the three great classes of temptation which beset all mankind.

(1) **The Bread Temptation**, a temptation **to envy others** better off materially than oneself and **to distrust God's care**. Others had been fed by God in the desert, such as Elijah, by the ravens, or by the angel in Horeb, but now 40 days were past in His case without help, so that God must have forgotten Him. He knew He had power to make bread, and the suggestion came that He should turn the round stones lying about into loaves, and that He ought to do it to save His life. But Jesus never used His supernatural powers for His own ease or comfort. That would have made His human life imperfect and was contrary to God's will. At once, therefore, Christ

rejected the suggestion, and the temptation to satisfy His bodily appetite in a wrong way was foiled.

(2) **The Pinnacle Temptation**, the exact opposite of the first, and a temptation to **rely presumptuously** or over much **upon God's care**. Since He was God's Son, and therefore God's particular care, why not prove His Messiahship to the people by some **startling demonstration** which would satisfy the expectation of the multitude, and **gain their allegiance** to His Kingdom? Thus He would set up His Kingdom more quickly and save Himself toil and suffering. Sensational deeds, however, though they might make men follow Him to see His wonders, **would not change their hearts** and lives. His spiritual Kingdom would only be set up by winning men's hearts by love and unselfish service. Any other method would defeat His purpose, so this temptation also was rejected. Those who seek **distinction by notoriety** instead of solid work and merit, fall into a **similar temptation**, as when scholars pretend to be too superior to work, or seek to show their vanity by aping grown up faults, or by peculiarities in dress, conversation, manners or conduct. It is easy to be a leader in folly, but disappointment and penalty surely follow. **Leadership in good things alone is worthy** of our best efforts, and alone brings a lasting reward.

(3) **The Mountain Temptation**. From the top of Quarentana a wide prospect could be seen, from Bethel and Jerusalem on the west to the Mountains of Moab on the east, and at His feet lay the rich plain of Jericho and the great road to Jerusalem, traversed from earliest times by merchants and traders, by armies and conquerors, by the luxury of Cleopatra and the pomp of Herod. Here as well as at Nazareth could be seen "the kingdoms of the world and the glory of them," and the devil **appealed to the natural desire for power** of all men by offering to help Jesus to world supremacy. That was **Jesus' very purpose**, and the devil really had the kingdoms in his power, and could make them bitter enemies of Christ and His Kingdom. Was it not better to be friends and take the devil into partnership rather than fight it out?

It was a **temptation to gain one's ideals by second rate and unworthy means.** To accept the offer meant war with Rome and the **suffering of others**, the loss of God's help and **no change of heart among men.** Therefore he would not compromise and have a mixture of the Kingdom of Heaven and the kingdom of worldliness. He would rather die and win a true spiritual kingdom by spiritual means, and Satan was again defeated. This temptation "**to do evil that good may come**" assumes many forms. When the Christian church accepted from **Constantine the Great** the position of State Church of the Roman Empire at the price of imperial control, the devil, as **Charles Kingsley** has said, gained one of his greatest victories. When **the Pope of Rome** received from Pepin of France **the Temporal Power**, and became ruler of an Italian kingdom, his spiritual office became the prey of greedy and unscrupulous Italian nobles, and religion was well nigh killed for a time. To secure some worthy purpose, or even some legitimate personal advantage, by unworthy means is wrong and has often led to disaster and suffering. The most terrible recent example of this is **the crime of Germany**, when she aimed at **world power** on the pretext that afterwards she could greatly **benefit and elevate the world.** Instead of Christ's method of love and service, she took the devil's method of force and fraud, and by her lies, insolence and treachery brought ruin upon herself and lowered the moral standards of the world.

These temptations were **all seeming helps** to Christ's purpose to win the world, and they cost him real struggles to resolve to be the kind of Messiah God meant Him to be. Their real nature was hidden. A suggestion of open disobedience to God's will would have been no temptation to Christ. Their danger lay in their subtlety. **He met them successfully by keeping steadily before His mind the principle of strict obedience to the will of God.** He could not turn stones into bread, for that would be selfishness, taking comforts which other men could not have. He could not throw Himself from the Pinnacle of the Temple, for that would be presumption,

nor take a worldly kingdom, for that would be seeking a spiritual end by worldly means. Instead, He chose the **way of suffering and death**, and thus He **conquered the world**.

We learn from Christ's Wilderness Temptations the truth that **no worthy end** can be gained **except by paying the price** in hard work, or suffering. **The Cross** as the way of victory has been called **the paradox of history**. It was the secret of the victory of persecuted over persecutors, and of the victory of countless men and women in ordinary life by which evil has been overcome in individuals and in society, and the Kingdom of God is being gradually set up in the world.

What was **the effect on Christ** of His Temptations? We are told in Luke 4. 14, that He returned "in **power of the Spirit**," and not exhausted and broken. **Temptations** rightly met **become opportunities** and means of strength. We cannot avoid them. They pursue us everywhere. In work and play, at home and at school, in church and in the world they entice us to seek the soft and easy instead of the upright and true way. By resisting them we gain power of character and will, and can do our part in expelling from ourselves and others the sins of indolence, insincerity, pride, etc., or such organised social evils as drink, gambling, impurity and war, which Christ came in power to destroy.

LESSON VII.

THE EARLY JUDEAN MINISTRY. CLEANSING THE TEMPLE, AND THE TALK WITH NICODEMUS.

Mal. 3. 1-3, Jn. 2. 13-3. 15.

After the Temptation in the Wilderness Jesus returned to the Jordan, and **John the Baptist**, seeing Him pass, **twice drew the attention** of the people to **Him as the Lamb of God** who took away the sin of the world. Then followed the **First Call** of the Disciples, Andrew and John, Peter and James, their brothers, Philip and Nathanael. On returning to Galilee He went to the **Marriage at Cana**, where he performed His first miracle of

Turning Water into Wine. The next incident recorded is a visit to **Capernaum**, after which He went up to Jerusalem to the **First Passover** of His public ministry. From His Baptism to His First Ministry a space of about six months is supposed to have gone by.

The plan of action which He seems to have formed was to bring His claim as the Messiah quickly before the country, and find out whether it was ready to receive Him. **The proper place to begin** was certainly **Jerusalem**, and the best **time** was the **Passover**, when crowds from all parts of the country and of the world were at Jerusalem. His first act shows how far religion had decayed in His time among both priests and people.

The **annual Temple Tribute** of half a shekel (shekel about 2/8) paid **by all adult men** among the Jews had to be paid in Jewish coinage, hence for some time before the Passover **moneychangers** did a great business through the country and in Jerusalem where foreign money was common. **Pigeons and sheep and cattle** without blemish were also required **for the people's sacrifices**, and thousands of animals were sold in the markets. The **notorious High Priest Annas** and the priestly rulers had allowed the moneychangers, and pigeon and cattle sellers **to occupy the Court of the Gentiles**, and the market there was called **The Bazaars of Annas**, and continued till popular anger swept it away three years before the destruction of Jerusalem in 70 A.D. **The priests** by their power of objecting to an animal as imperfect practically **compelled the worshippers to buy in the Temple**, and received a large share of the profits from the extortionate prices charged. The din of the market **interfered greatly with the worshippers** and Jesus was so indignant at **the want of reverence** for God's house and worship, that He **drove out all the traffickers**, and so awe-inspiring were His words and looks that none dared to resist. His action was also a **direct claim to be the Messiah**, as we can see from the prophecy of Malachi 3. 1-3, and **the rulers** so understood it. When His act was reported to them, they did not venture to reprove Him or lay hands on Him. They

tried to discredit Him before the people by asking for a sign or wonder to show His authority. He had disgraced them in the eyes of the people, and they never forgave Him. **His answer**, which they misunderstood, was a **challenge to experience**. If they killed Him, He would rise again. If they tried to suppress Him, He would conquer. The proof of experience is the great proof of His Godhead, which Christ gives to all opponents.

During that week, however, Christ wrought many miracles, we are told, in the sight of the people, and many believed on Him merely because of the wonders and not from a change of heart. Hence Christ's distrust of them. Even **some of the rulers were impressed**, and we are told by John of a visit which one of them, **Nicodemus** by name, paid to Jesus by night.

The talk with Nicodemus is only an outline, giving the important points as they might have been jotted down by a witness, who was probably St. John. We know that **John had a house at Jerusalem**, and Jesus might have been his guest. **The guest chamber** in Jewish houses was on the flat roof, and could be reached by the outside stair. This would make the visit more secret.

The great **subject of the interview** was the **Kingdom of God and the way to enter it**. Contrary to the Jewish ideal, Jesus taught it was not a political but a **social and spiritual Kingdom** open to all men. The Messiah's task was to win men to love God by showing Himself a real Son of God and Brother of man by His self-sacrificing love. Those who **really accepted this vision** of God's character, as revealed in Christ's life, were so transformed by its power that they **became like men who had been "born again."** The metaphor was a quite familiar one, and used by Jewish rabbis themselves to describe the new position of proselytes converted to Judaism. What staggered Nicodemus was not the expression "born again," but the declaration of Jesus that no one, **not even a Jew**, could enter the Kingdom of God unless he became a new character.

ANALYSIS OF THE INTERVIEW.

Nicodemus was a rabbi of the highest rank, learned, dignified, and well to do, but timid and afraid of public opinion. He is patronising, complimentary, and condescending, and Christ has to strip him of his dignified armour, which warded off anything uncomfortable from his soul.

Verses 2-3. **Nicodemus proposes to discuss Christ**, but Christ turns the tables on him, and says the real question is whether Nicodemus himself is fit for the Kingdom of God.

Verse 4. **Nicodemus, startled and confused**, in order to gain time pretends to misunderstand Jesus, and asks how, after his character is fixed, he can become a new man. It is as impossible as a physical new birth.

Verses 5-6. **Jesus emphatically repeats his statement**, and explains the new birth. It is a birth by supernatural power symbolised by water, meaning open repentance of past sin, and by the Spirit, which is the real transforming power.

Verses 7-8. The night was probably a gusty one in April, and as **a blast of spring wind** whistled past the house and down the narrow street, Christ uses it to illustrate the truth that **a mystery may still be a real fact**. The new birth, though unseen, was real, as proved by its effects on the lives of men, just as we believe the wind is real.

Verses 9-10. **Nicodemus is still unwilling** to take the position of a learner, though he feels the force of the new ideas, so **Jesus sternly rebukes him** for his slowness to understand and believe these things. The prophets (*e.g.*, Jer. 31. 33-4), had foretold these truths, and if Nicodemus did not understand, he had no right to teach others.

Verses 11-12. **Nicodemus at last is humbled**, and silently listens while **Jesus gives further explanations**. He insists again on the reality of the new birth, and that those who had no experience of it, should accept it on the testimony of those who had, and whose lives showed the reality of the change. Unless Nicodemus did that, and believed these "**earthly things**" of which Christ told him, namely, that a man must repent and be born again spiritually, he could not hope to understand the "**heavenly things**" he was going to tell him, namely, the explanation of how the change came about.

Verse 13. The explanation was **beyond all human imagination**. No one could conceive **God's plan of salvation** except Christ, the Son of Man, who came down from heaven to make it clear by His life.

Verses 14-15. Then He tells Nicodemus another "**heavenly thing**," namely, that **the true vision of Himself**, and God, and the Kingdom of God was not to be seen in His life, though it had

made Nicodemus and others believe He was sent from God, but **only in His death upon the Cross**, by which He would really bless the world. **He illustrates this by the incident of the Brazen Serpent in the Wilderness Wanderings**, a look at which saved the bitten Israelites from the poison of the Fiery Serpents. So all who saw in the Cross a vision of God suffering to save His rebellious children from the poison of sin, received this transforming power. Nicodemus and all men did not need to understand the mystery of the new birth in order to obtain it, any more than the Israelites the mystery of their cure. All that was necessary was to grasp this vision of Christ, as God upon the Cross, and to believe in it, in order to be saved from the slavery of sin.

The rest of the chapter is probably **John's own reflections** long after on Christ's teaching in the light of the completed events.

Verse 16 has been called **the greatest verse in the Bible**, and sums up all that men need to know of this mystery to make it their own through faith and thus gain everlasting life.

The effect of this conversation on Nicodemus was lasting. His timidity made him hesitate to declare openly for Christ till after the crucifixion, but he **several times defended Jesus** in the Jewish Council, or Sanhedrin, and **on His death came boldly forward** and took part in his burial.

The result, however, of Jesus' offer of Himself as the Messiah to **the people of Jerusalem**, in spite of some passing interest and excitement, was **His practical rejection**. The Jews were not ready either for the Kingdom of God, or for Himself as King, so He left Jerusalem and **went to Aenon**, where He seems to have **helped John the Baptist in his work**. When **John was arrested** and imprisoned by Herod Antipas on account of his opposition to Herod's marriage with Herodias, Jesus also **left Judea and returned to Galilee**. On this journey He "must needs go through Samaria," and proclaimed Himself as the Messiah to the **Samaritan Woman and the Samaritans at Sychar**. It was by His Mission in Galilee that He finally secured the permanence of His work and teaching.

APPENDIX I.

PERIODS IN CHRIST'S PUBLIC MINISTRY, AND JEWISH PARTIES.

- The Public Ministry of Jesus has several well defined periods—
- I. The Preparatory Ministry, from Baptism to First Passover. (27 A.D.).
 - II. The Early Judean Ministry, of several months.
 - III. The Galilean Ministry, of great popularity and crowds of hearers, up to the Feeding of the Five Thousand, and His Rejection as the Messiah at Capernaum about the time of the Second Passover. (28 A.D.).
 - IV. The Northern Journey, of about six months, devoted chiefly to training His Twelve Disciples.
 - V. The Perean and later Judean Ministry, teaching the deeper meaning of His Kingdom.
 - VI. The Ministry of Atonement, or Passion Week, leading to His death, which was the real accomplishment of His Work. (29 A.D.).
 - VII. The Great Forty Days, from Resurrection to Ascension.

The Jewish Parties—(1) **The Pharisees**—in Christ's time were the Jewish sect which laid most stress on the exact observance of the Ceremonial Law. They appear first about the time of Judas Maccabæus (or The Hammer), who led the successful rebellion (167-161 B.C.) against Antiochus Epiphanes, Greek king of Syria, when he tried to destroy the religion of the Jews and compel them to worship the Greek gods. They gave themselves to preaching in the synagogues, to teaching in the synagogue schools, and to mission work among the heathen, and deserved by their labours the power and prestige they gained among the people. Unfortunately the struggle against paganism had made them hard, and bitter, and self righteous, and in the time of Christ spiritual religion had decayed, the pride and exclusiveness of the Jews had increased, and religion had become a mere external obedience to the Ceremonial Law, under the influence of the Scribes.

The Scribe, or Lawyer—was a Pharisee who devoted himself to the study of the Law of Moses in order to search out its meaning and to apply it to the whole life of the nation as a means of preserving the existence of their scattered race. The scribes multiplied rules and observances (called The Tradition of the elders) till the Law made life intolerable, Sabbath keeping became superstition, and religion mere external forms. They laid down 613 rules from the written Law of Moses, and over 36,000 from the oral law, or Tradition, for those who wished to be perfect before God, and believed that, if even one person could keep them perfectly for one day, the Messiah would at once appear. Thirty-nine kinds of work were forbidden on the Sabbath. To pluck ears of corn was like reaping, and to rub them was threshing, and both kinds of work were

forbidden on the Sabbath. Burdens also were not to be carried on the Sabbath, hence shoes with nails in them were forbidden, etc. With the Pharisees Jesus was continually at war, and towards the close of His ministry He denounced eight Woes upon them for hindering true religion, for making profit out of their religion, for pride, for making a religion of trifles, for greed and hypocrisy, etc.

(2) **The Sadducees**—were the body of priests, a closed corporation depending on birth, and concerned chiefly with the Temple worship. They were opposed to the strictness of the Pharisees, and did not believe in angels, or spirits, or the resurrection of the dead. The High Priest was not merely the head of religion but of the nation, as governor or king, and had become almost wholly secular. The aristocratic families of the land belonged to this class. They paid little attention to Jesus while His work was with the common people, and only took decided action and put Him to death when His success seemed likely to cause a revolt against Rome.

(3) **The Herodians**—were the Court Party who favoured the introduction of Greek language and customs, and cared little for the national religion.

(4) **The Zealots**—were extremists who believed that force was to be the means of setting up the Kingdom of the Messiah, and were continually causing trouble to the Romans by rebellions and riots.

LESSON VIII.

CALL OF MATTHEW. OPEN OPPOSITION OF THE PHARISEES BEGINS.

Mt. 9. 9-17, Jn. 5. 1-16, Mk. 2. 23-3. 6, Mt. 23. 13-39.

When **Christ returned to Galilee** from His early Judean Ministry, **He offered Himself as the Messiah** to His townspeople **at Nazareth**, and was rejected. He then pays a **visit to Cana**, where He had performed His first miracle, and heals **The Nobleman's Son**. After that He makes **Capernaum His headquarters** for the rest of His ministry. It was a time of intense activity, but we have **only a few incidents recorded** in the Gospels, *e.g.* a **sample day's work at Capernaum**, when He heals a man with an unclean spirit, Peter's mother-in-law of a fever, and throngs of sick people who besiege His house. Then follows **His First Tour in Galilee**, with the healing of a leper recorded, and **another specimen day in Capernaum**, when the great miracle of Healing the Paralytic took place and Christ claimed the power to forgive sins. Then followed **the Call of Matthew**.

At a feast in Matthew's house to say farewell to his former friends, **the opposition of the Pharisees breaks out**. Further opposition was roused by His **Healing of the**

Impotent Man at Bethesda, probably at the Feast of Harvest (Pentecost, beginning of June), by His Disciples **plucking the ears of corn** on the Sabbath, and by His Healing a **Man with a Withered Hand** in the synagogue, and also on the Sabbath, on His return to Capernaum, **The Pharisees were angry with Him**—

- (1) because He claimed to forgive sins.
- (2) because He ate with the publicans and sinners and did not fast according to the Law.
- (3) because He defended the simple and natural acts of His disciples on the Sabbath day.
- (4) because He healed disease on the Sabbath day.

As to the incidents contained in this Lesson, **Matthew was a publican**, or tax gatherer, at Capernaum, on the great road between Damascus and Egypt, and would make money fast. The Jews hated the publicans, because they were a mark of their conquest by Rome, and were oppressive and extortionate. It was worse when a Jew became a tax gatherer, and he was regarded as a **traitor to his nation**. Hence there was great excitement in Capernaum when Matthew left all and followed Jesus, and the Pharisees denounced Jesus for the **disreputable company** He kept. He answered He was like a physician, and went among them to raise them up. As for **fasting**, Jesus practically says that fasting is right when there is a good reason for it, such as John's disciples had, but has **no merit in itself**, for religion should be a joyful, happy thing.

The **miracle at the Pool of Bethesda** (House of Mercy) caused another outbreak of anger against Jesus, as it was performed on the Sabbath. The Pool was probably the Pool of Siloam, which is connected with an intermittent spring beneath the Temple, whose periodical flow was ascribed to an angel troubling the waters. **Christ enrages the rulers still more** by defending Himself, not by upholding the true principles of Sabbath observance, but **by claiming to be like God**, who maintained the world on Sabbaths as well as weekdays by His work. Christ therefore claimed to be **above the Law**.

The plucking of the **ears of corn on the Sabbath** Jesus defends by the **example of David**. Works of necessity were lawful on the Sabbath. The healing of the **Man with the Withered Hand** was justified on the principle that acts of kindness and mercy were always right. The Sabbath should not be an injury or burden to ourselves or others. It was made for man and not for the Jews only, nor was their Traditional Law binding on all.

To use the Sabbath aright, Christ's principle means that it is right to do upon it **whatever you can in a spirit of worship and gladness and kindness**. **Sunday observance** is very **important** for the welfare of ourselves and the world, **physically, morally and socially**. Lord Beaconsfield, the great statesman, once said truly, "Without Sunday no public worship, without public worship no religion." **The two purposes** of Sunday are rest for body and mind from worldly work and cares, and rest and food for the soul by worship of God. It enables men to do more and better work on six days than on seven, and keeps the soul, or spiritual nature, alive by keeping the thought of God as their Father before men's minds, and fostering the unselfish ideals of the brotherhood of man on which the progress of society depends.

LESSON IX.

JESUS ORGANISES HIS FOLLOWERS AND ANNOUNCES
THE LAWS OF HIS KINGDOM.

Lu. 6. 12-19, Mt. 5., 6. and 7.

I. Jesus had now **stirred the whole country**. His fame had spread everywhere, causing on the one hand excitement and political expectation among **the common people**, and on the other suspicion and growing hostility among **the Pharisees and Scribes**. Opposition had to be met by definite organisation, if the work was to be permanent.

Organisation in Christian work has **often** been **depreciated**, but, as has been said, it is the means by which ordinary persons can alone **preserve the power and carry on the work of a great leader**. Sometimes, however, organisation may become a **lifeless burden**, and then it **must be broken** for the sake of progress, and a new start made. This has **happened often in history**, *e.g.* to the **Roman Empire**, to the Christian Church at **the Reformation**, and to the **Feudal System** at the Reformation. Yet in spite of this danger **organisation is necessary** for human life and for all great causes, elastic enough to suit changing conditions, and strong and vigorous enough to do its work. Organisation is **useless** in religion **without the Spirit of God** to give it life, but, with it, it can prepare plain paths for His feet, and deep channels through which His power may flow out upon men.

Jesus knew this, and accordingly after a night of prayer He **chose 12 disciples** (1) to be with Him as witnesses and (2) for training to help on and continue His work of preaching and healing when He was gone.

Their names and relationships, so far as known and handed down by tradition were :—

- (1) **Peter and Andrew**—brothers.
- (2) **James and John**—sons of Zebedee and Salome, a sister of the Virgin Mary, therefore cousins of Jesus, and called Boanerges, or Sons of Thunder.
- (3) **Philip of Bethsaida and Bartholomew**—the latter probably Nathanael, as they are always mentioned together, and Philip brought Nathanael to Christ.
- (4) **Matthew** the publican, and **Thomas** called Didymus (**The Twin**), perhaps brothers.
- (5) **James**, the son of Alpheus, **Judas** (or Lebbeus, or Thaddeus), and **Simon the Zealot** (or Canaanite) three sons of Alpheus or Clopas, a brother of Joseph, Christ's father, and therefore also cousins of Jesus.
- (6) **Judas Iscariot** (or The Man of Kerioth, a village of Judea).

The disciples are **mentioned in pairs**, showing probably how they walked and worked together. The number 12 corresponds to the **12 Tribes of Israel**, just as the Seventy corresponds to the 70 nations which the

Jews believed made up the Gentiles. Five seem to have been **cousins** of Jesus and 4 were **fishermen**. All but one were **from Galilee**, and thus they were bound together by **ties of kindred and clan loyalty** : but, though a narrow circle, they were **thoroughly representative** of His future followers. All belonged to the common people, and were **uneducated**, though not illiterate. They had **open and teachable minds**, free from the narrow doctrines of the Pharisees. Unless in the case of John, they were **not men of great ability**, but their religious natures and especially their **capacity for deep affection**, made them able for their great mission, and **developed in them a power** quite unsuspected before.

These men are **examples of what a noble friendship can do** for men. Friendship is one of the most important relations in life, and is only safe when founded on a **common standard of right** and a **reverence for what is sacred and good**. Cicero has written a noble book *De Amicitia* (On Friendship), and Tennyson's *In Memoriam* glorifies his friendship with his college friend, Arthur Hallam. **Evil or unworthy friends**, on the contrary, quickly drag us **down to their own level**, corrupt the character, and are regarded as signs of our real nature, as the proverbs of many nations show.

II. After choosing The Twelve, Jesus delivered **The Sermon on the Mount**, which may be regarded as **His Proclamation of the Laws of the Kingdom of God**. They are a total contrast to the delivery of the Law of Moses on Mt. Sinai in manner and spirit. Then the Lord descended on the Mount in a thick cloud with thunder and lightning, and in fire whose smoke rose like that of a furnace, while the earth shook with earthquakes, and the whole people trembled and stood afar off. When **Christ gave His new Law**, He sat in the open air, in sunshine and flowers, with the people crowding round Him. Again the old Law was **negative** and dealt chiefly with **outward acts**, but the new Law was **positive** and penetrated to the heart and the **inward motives of action**. The old Law was **incomplete**, but

the new Law brought out the inner principles underlying the commands of the old, and so fulfilled it, by giving it a higher form and ideal.

ANALYSIS OF THE SERMON ON THE MOUNT.

(I.) **Introduction**—Mt. 5. 1-16.

- (1) *Verses 3-12.*—The blessedness of membership and the joy of service in the Kingdom of God. The first three **Beatitudes** give the conditions of entrance into the Kingdom, and create the hunger for righteousness, which is the fourth Beatitude, and which will be satisfied in the Kingdom. The 5th, 6th and 7th Beatitudes are the fruits of righteousness in the hearts of men, which make them rejoice to pay the price, even to persecution, for their sake. These qualities are not merely a source of blessedness in each individual but are great formative principles in society. The members of the Kingdom of God have an outward social responsibility to make these principles prevail in national and international life, through such institutions as the League of Nations.
- (2) *Verses 13-16.*—The duty of service. Unshared blessedness is like salt without savour, or a light hid under a bushel.

(II.) **The Theme of the Sermon—The New Righteousness.**

5. 17-20—It is not opposed to the righteousness of the old Law, as further developed by the prophets, which aimed at promoting holiness, goodness, and the spiritual knowledge and worship of God, and was far above the superficial teachings of the Scribes and Pharisees. The new Law only made the old Law clearer and more complete.

(III.) **The Righteousness of the Kingdom applied and contrasted with Jewish Tradition.**

- (1) 5. 21-47—The contrast in our social relations to our fellowmen, in respect of murder, adultery, oaths, revenge, friendship. Righteousness needs the love of God in the heart, which leads to perfection.
- (2) 6. 1-18—The contrast in our religious life, in respect of almsgiving, prayer, and fasting.
- (3) 6. 19-34—The contrast in relation to our worldly possessions. Covetousness and mammon worship must be replaced by trust in God and absence of worry.

(IV.) **How to attain these ideals.**

7. 1-12—Help others rather than criticise. Treat these ideals as precious. Seek earnestly after them in prayer, and practise the Golden Rule.

(V.) **The Way into the Kingdom of God.**

- (1) 7. 13-14—The true way, narrow only in the sense that it is spiritual.
- (2) 7. 15-20—The false way, following other teachers than Christ, who are to be judged by their fruits. (Sixty-four false Messiahs had already appeared before Christ.)
- (3) 7. 21-23—Beware of self deception. Hunger and thirst after righteousness, leading to complete and active obedience to Christ's teaching, is the only way into God's Kingdom.

(VI.) **The Result of True and False Obedience.**

- 7. 14-27—This is shown by the parable of the Houses built upon the Rock and upon the Sand.

This discourse, so unlike the burdensome teachings of the Scribes, was **received**, we are told, **with astonishment**, and increased Christ's popularity with the people (Mt. 8. 1.). The question is often debated, "Was **Christ speaking literally**, or paradoxically? His meaning is most practical and searching, but often the spirit rather than the letter was intended, *e.g.* in "Resist not evil," which He did not literally obey Himself. **Until the spirit of the Sermon on the Mount** is applied to modern problems, social, economic, and racial, **the world** will never reach peace and comfort and happiness, but will be **in danger of destruction** by revolution and a world war far more terrible than the last.

LESSON X.

THE SECOND MISSIONARY TOUR IN GALILEE,
AND TEACHING BY PARABLES AT THE LAKE.

Lu. 8. 1-3, Mt. 13., Mk. 4. 26-9.

After leaving the Mt. of Beatitudes Christ returned to **Capernaum**, where He healed **the Centurion's Servant**, and afterwards carried through a **Second Missionary Tour** through Galilee. He had laid down the principles of His new Kingdom, He had now **to live and illustrate the life of the Kingdom**, so as to bring it vividly and convincingly before His followers, to make them recognise Himself as its embodiment and as giving power to others.

to realise it, and to train them to do the same. The tour occupied the **winter and spring (27-28 A.D.)**, and Luke tells us He was **helped by several women** whom His miracles or teaching had drawn to Him. Thus began the intimate connection between Christianity and womanhood, which has grown stronger ever since, and to which they owe their gradual elevation to equality with man.

During this time we must imagine **Jesus and His disciples** tramping through the winter mud of the plain of Jezreel, and over the Galilean hills, or threading His footpath way amid the green of the spring crops. Often He was so **thronged by crowds** as to have no time even to eat. Sometimes He would be entertained in the houses of acquaintances or friends, and **often He would sleep** beside some camp fire **under the open sky**. In such a life there was the **closest companionship between Christ and The Twelve**, and through their personal experience of Christ's character and life there grew up at last in the Disciples' minds the **conviction**, expressed by Peter at Cæsarea Philippi, that **He was the Messiah**, the Son of the Living God.

In the course of the Tour He visited **Nain** and raised the **Widow of Nain's Son** from the dead. He also received a **message from John the Baptist** asking if He really was the Messiah or not, and He was **anointed** in the house of Simon the Pharisee **by the Woman that was a Sinner**. At this time, too, we are told He began to illustrate the meaning of the Kingdom of God by **Parables**, and we have a famous group of them recorded in Mt. 13., as being delivered on the shores of the Lake of Galilee, to illustrate the nature of the Kingdom and its future growth. On the evening of that same day He crossed with His Disciples to the other side of the Lake and performed the miracles of **Stilling the Storm**, and **Healing the Gadarene Demoniac**. On His return to Capernaum He healed the **Woman with the Issue of Blood**, and raised **Jairus' Daughter** from the dead.

From this time onwards Christ used the **Parabolic Method of teaching** the people for a special purpose. It is well therefore to understand what a parable is and its relation to other literary forms as well as Christ's reason for adopting it.

The Parable is a very early form of literature and is closely allied to the **Proverb**, the **Fable**, and the **Allegory**, examples of all which are found in the Bible. These all belong to the class of Didactic (Teaching) Literature.

The Proverb has been defined as a short, pithy saying, embodying some judgment on life and conduct, which is stamped as authoritative by the approval of the ages.

The Fable is a short story inculcating some maxim of mere worldly wisdom, and satirising all that the term "folly" implies. Such is **Jotham's Fable** to the Shechemites in the Book of Judges of the **Trees Choosing a King**. It often gives precedence to a lower over a higher motive, and on account of this low standpoint it delights to seek its illustrations from the animal world, with which man is connected on the lower side of his nature.

The Allegory (The Expression of One Thing by means of Another) is a form of literature which **embodies human qualities**, *e.g.*, Holiness and Temperance, and **abstract ideas**, *e.g.*, The City of Destruction, The Valley of Humiliation, **in a narrative intended to convey moral and spiritual lessons**. Allegories are usually of considerable length, like the two greatest in English Literature, namely, **Spenser's Faerie Queene**, and **Bunyan's Pilgrim's Progress**.

The Parable (Comparison) is a short story or analogy, inculcating the higher, spiritual truths to which the brute world offers no analogy. It therefore deals chiefly with the relations of man to man, and only admits the lower world in such spiritual relations as exist between it and man, such as governor and governed, protector and protected, etc. It does **not**, like the fable, admit **violations of natural law**, such as speaking beasts or reasoning trees, **nor** indulge in bitter **mockery and railing at the calamities** which follow man's weakness or sin. It is more like the Allegory in spirit than like the Fable, but **in form it differs from the Allegory** much as the Simile differs from the Metaphor. In the Allegory the **qualities** of one object are **identified** with those of another, as in Christ's allegory beginning, "I am the true vine" or Holiness with a mail-clad knight by Spenser. In the Parable **the two things are kept quite distinct**, and placed side by side for comparison, a comparison, however, which the hearer is left to draw out for himself.

Christ's parables are the supreme examples of this method of teaching. He **used it for several reasons**.

- (1) It held the attention of the multitude by its graphic and concrete pictures.

- (2) It half revealed and half concealed a great truth, and thus was a test of the attitude of His hearers. Those who were earnest seekers after truth were drawn on to seek for the full meaning, but the merely superficial followers were satisfied at once and went no further.
- (3) It foiled His enemies who would have used direct teaching against Him, and put Him to death before His work was done.

The **Parables in Matthew 13.** form a well defined group, along with one only given by Mark of "The Seed growing secretly." They describe the nature, growth and results of the Kingdom of God.

- (1) The Sower (The Four Soils),
- (2) The Good Seed and The Tares,
Explain the unequal growth and the mixed results of the Kingdom on earth.
- (3) The Grain of Mustard Seed.
The final universality of the Kingdom.
- (4) The Seed Growing Secretly. (Mk. 4. 26-9).
- (5) The Leaven.
The hidden power behind the growth. The hidden and pervasive method by which the Kingdom transforms all it touches.
- (6) The Treasure hid in a Field.
- (7) The Pearl of Great Price.
The supreme value set on the Kingdom by those who find it.
- (8) The Drag Net.
The final purity of the Kingdom.

These parables show the clear vision of Jesus regarding the varying effects of His teaching, His honesty in frankly stating them, and His unfaltering optimism in working on in spite of them.

LESSON XI.

THE THIRD MISSIONARY TOUR IN GALILEE, AND HIS REJECTION AT CAPERNAUM.

Mt. 9. 35-10. 10, Jn. 6. 1-29, 47-51, 66-71, Mt. 15. 1-20.

At the close of Christ's Ministry at the Lake, He undertook a **Third Missionary Journey** through Galilee, during which He visited **Nazareth a second time**, and was again rejected. He now **sent out The Twelve in pairs** to train them to work alone, and in Mt. 10. we have an account of **the instructions** He gave them. He tells them to go in faith, making no anxious preparations, warns them of the dangers they would encounter, and points out their source of strength, and their reward. No doubt **He supervised their work** carefully, and was always at hand when needed by any of them. More and more He was consumed by a **passion for souls**, and kindled a similar desire in His disciples by sending them to their own countrymen, and **giving them the opportunity of service**. **Giving is a law of life**. The Dead Sea has no outlet, and Christians who do not give to, and serve others are dead also.

It is quite possible that by this time a **movement** had sprung up in **Galilee to make Jesus king**, and that both Herod and Jesus knew of it. That may be the meaning of the **warning to Jesus by the Pharisees** that Herod would kill Him. At anyrate it was just after The Twelve had returned to Him, full of enthusiasm at their success, that **Herod killed John the Baptist**. To give The Twelve rest after their exertions, and time to recover from the shock of John's death, and the realisation of their own possible fate, which may then have first dawned upon them, Christ took them across the Lake to **Bethsaida Julias**.

Near that town the wonderful miracle of **Feeding the Five Thousand** took place, when the next Passover was approaching in April (28 A.D.). It so excited the people that they wished by force to make Him their king, and no doubt The Twelve wished it too. He prevented this by first sending His disciples away in their boat, and then dismissing the multitude. It was **necessary**, however, to make the people quickly **understand the real nature**

of the Kingdom He wished to found, or a dangerous rebellion might have broken out, which Herod and the Romans would at once have taken advantage of to end His unfinished work. To prepare for the crisis He **passes the night in prayer**, and towards morning joins His disciples, **walking upon the water** through a great storm, and thus thoroughly convincing them that He was the Son of God.

Next day the **Crisis at Capernaum** occurred. The multitudes followed Him from Bethsaida Julias and found Him **in the Synagogue**. He **told them** they had followed Him for the bodily gifts of healing and food which He gave them, and from their hope of a worldly kingdom, but His **real gift was eternal life**, gained by believing on Him as the living bread which came down from heaven. They could feed on His flesh and blood, and receive His life by their love, obedience and fellowship with Him. The people now clearly understood that Jesus was **not the worldly Messiah** they were expecting, and **turned away** from Him. **The Twelve** alone were **loyal**. They were bewildered and did not understand Him, but they loved Him and trusted Him, and that was enough to go on with. **Faith gives knowledge**, as well as knowledge gives faith.

LESSON XII.

THE FOURTH TOUR IN GALILEE—THE NORTHERN JOURNEY AND PETER'S GREAT CONFESSION.

Mt. 16. 13—28.

There were still about six months remaining till Jesus finally left Galilee, and He spent the time chiefly in the retirement of a **Northern Journey**, during which He devoted Himself especially to **teaching the Twelve**, so as to bring out the **spiritual side** of His work. He emphasised the **conditions of membership** in the Kingdom of God, the **real nature and claims of the King**, and suffering death and resurrection as the **only means of establishing the Kingdom**. In order to get

more privacy and to be safe from Herod, Jesus for a time left Galilee and **became a foreign missionary**. In this journey He probably covered the parts of Galilee not yet evangelised and also the neighbouring parts of Phœnicia and Decapolis.

Decapolis was a district to the east and south of the Lake of Galilee, containing 10 cities founded by the Greeks, and united as a Federation by Pompey the Great in 64 B.C., when he conquered the Jews.

Phœnicia was the narrow strip of territory lying between the sea and the summit of the **Lebanon Mountain Range**, nowhere more than 25 miles wide and about 120 miles long. Its most famous cities were **Tyre and Sidon**, and its people were the **earliest trading nation in the west**, sailing as far as **Cornwall** in search of tin, and circumnavigating **Africa** in the service of Pharaoh Necho. They were **skilful artisans**, weavers and metal workers, discoverers of glass making and of Tyrian purple dye, and handed on **an alphabet** to the Greeks which is the origin of our modern alphabet. Their religion was **the worship of Baal**, the sun god, and Ashtaroth, or Astarte, the moon goddess, and was of a very degraded and licentious type. Unable to grow sufficient food they **depended largely for supplies on Israel**, with which they were several times **allied**, and often tempted Israel to idolatry as in the time of Ahab and Jezebel, and because of this Ezekiel (Ch. 26-8) in a terrible prophecy declared that Tyre would yet become "a place for the spreading of nets." Several times captured, and destroyed, and again rebuilt, it was at last abandoned in 1251 A.D., and it is now only a wretched fishing village and the prophecy is literally fulfilled.

In Christ's time Tyre was a flourishing city, and He may have visited it during His Northern Journey when He healed the **Daughter of the Syro-Phœnician Woman**. Leaving that country He came down again through Galilee to **Decapolis**, where the miracle took place of **Feeding the Four Thousand** with seven loaves and a few fishes, and he healed many sick. Crossing to **Magdala** He again went slowly north trying, not very successfully, to avoid crowds, till He came to **Cæsarea Philippi**, at the foot of Mt. Hermon, near the source of the Jordan.

At Cæsarea Philippi He had a **momentous discussion** with His Disciples, which led to what is called **Peter's Great Confession**. He wished to know whether His teaching and His life with His disciples had convinced them that He was the Messiah and divine. **He led up to it** by asking who **the people** said He was. He found them as different in opinion and as far wrong as ever, so He asked **the Disciples** their opinion. They had been

asked six months before and then, though loyal, they were bewildered and disappointed. **Now they were quite sure** who He was, and **Peter**, their natural leader, declared "**Thou art the Christ, the Son of the Living God.**"

Christ showed the importance He attached to this answer by His glad approval and His statement that this truth had been revealed to Peter by God Himself. Now that this conviction had been established in the hearts of the Twelve, the **permanence of His work on earth was secured**, **The Church**, as an institution, **had been founded** and would live on. He then gives Peter a promise as a reward, saying, "**Thou art Peter** (Gk. petros, a pebble or piece of rock), and on this **rock** (Gk. petra, the rock itself) I shall build my church, and the gates (power) of hell shall not prevail against it." Christ then changes the figure of speech from a foundation to the ceremony at the admission to office of a new rabbi, and says, "And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." **This promise** of binding and loosing, of forbidding and allowing, is made a little **afterwards to all the Disciples** (Mt. 18. 18) and refers merely to their authority as forbidding or allowing admission into the Church. The authority of the Kingdom was **not mere privilege**. It was **responsibility also**. Possessing the keys of truth, they were to open the doors to others so that they might enter, and were not to hinder them, and they were to spread the Gospel.

Jesus now felt it was necessary to instruct His Disciples in **the deeper meaning of the Kingdom**. It could only be brought in by His **sufferings, death**, and resurrection. Notice that the encouragement of **the resurrection** is always mentioned along with His death, as it would be the only immediate **proof** to His Disciples that His death was really **victory and not defeat**, and that He was really the Son of God. This announcement was a severe shock to the Disciples' faith, and **Peter**

ventured to rebuke Him, but **is rebuked in turn**. It was the old Mountain Temptation again, to gain the Kingdom without the Cross, and Christ's sternness shows how much He felt it. **Peter's lifelong repentance** for his sin is clearly shown by the fact that **Mark**, who wrote under Peter's direction, omits the praise Christ gave Him, and **alone of the Evangelists tells** that the **rebuke was a public one**.

Calling the people to Him, He declared that self denial and self sacrifice was the great law of life. It was **a new ideal** of manhood, intended to supplant the former ideals of **Ambition**, or self-centred **Quietism**. It meant a moral revolution, and hence Christ's patience with His followers. It meant the full use of all one's powers, not for self but for God and man. Owing to Christ's example this ideal has been gaining in power ever since over mankind, and **The Cross**, once the symbol of the most disgraceful death, has become the **symbol of highest honour**. That is why Wallace, and not Bruce, is the true national Scottish hero, why ideals of service win a greater response from the finest young men and women of to-day than those of wealth and ease, and why in the Great War the finest of our youth at once volunteered, and gladly gave up their own careers to save their country and the cause of honour and freedom from treachery and brute force.

APPENDIX II.

CHRIST'S REPLY TO PETER. THE WONDER AND WORK OF THE CHURCH.

It is upon this passage that the vast edifice of Papal doctrine has been built by the Roman Catholic church. It claims—

- (1) that Peter is the Rock, the foundation of the church.
- (2) because he was given the keys of heaven, he has exclusive authority in the church, and has handed down that authority solely and perpetually to those bishops and priests who can trace their ordination back to him without a break.
- (3) because he had the power of 'binding and loosing' (sin) the Pope and the priest can grant indulgences, and pardon sin on their own authority.

As regards (1) there are **three interpretations of 'on this rock'**—(a) Christ Himself, who is called the 'chief corner stone,' (b) Peter, (c) the truth just spoken by Peter, namely, that Christ was the Son of God, by accepting which Peter became a rock—man. It is agreed that **Peter was the leader** of the Twelve, because of his impetuous character, and often took the lead after Christ's death, *e.g.*, when he admitted the Gentiles officially into the Church, but he **never claimed any exclusive authority** for himself (1 Pet. 5. 1, and 3), nor was it recognised by others, *e.g.*, St. Paul, who even rebuked him.

As to (2) it was simply a **reference to a part of the ceremony performed at the licensing of a Jewish rabbi** to teach and administer the Law. A key was handed to the new rabbi as a token or emblem of his new authority, like that of a house steward bringing out of his store room 'things new and old.' Jesus was so pleased at Peter's answer, as showing the success of His training of the Twelve, that He by this phrase practically says to him, '**you have passed your examination** and I now formally license you to carry on the work of My church, which is founded on the belief in My Godhead.' There is no idea of exclusive authority in the ceremony.

As to (3) the power of 'binding and loosing' was given to all the Twelve shortly after (Mt. 18. 18), and not to Peter alone, and refers naturally to the **administrative control of the church** organisation. If they did their duty faithfully, their acts would be approved by Heaven. There is **no justification for 'binding and loosing'** being **applied to sins**. It refers to a teacher's or manager's duty, and means '**to forbid or allow.**' It is used in Mt. 18. 17, 18, with reference to **excluding or admitting into the Church**, in which duty The Disciples would have divine guidance.

The best interpretation of 'on this rock' is the third, and the change in the Greek word for rock implies a change of meaning in the two words, as indicated in the Lesson. Only the growing ignorance and degeneracy of the church in the Dark Ages of the Barbarian Invasions, and the ambition of Roman bishops to retain the old imperial position of Rome, caused the general acceptance of the Roman claims till the Reformation.

The Church is the body of those who believe in Christ. As Ignatius of Antioch in the 2nd century said, 'Ubi Christus, ibi Ecclesia' (where Christ is, there is the Church). It is wider than any of the denominations, Greek, Roman, or Protestant into which it has from historical causes been divided, and includes all who believe in Christ and seek to do His work. It was founded by Christ to carry on His work of establishing the Kingdom of God on the earth. It is **the most wonderful of human institutions**. Many empires, philosophies, sciences and civilisations have passed away since its birth, and it alone has successfully bridged the flood of years, is still growing and working, and never with more vigour and power than at present. The 'gates of hell' have not prevailed against it, though its enemies have often prophesied its fall.

What has given the Church this vitality and power? Every movement that has deeply influenced mankind has generally **two sources of power, a great leader and great ideas and ideals**, and Christianity has both to a supreme degree. **Christ** claims allegiance to Himself chiefly from His character as God, and His work as the Redeemer from sin. **Napoleon**, though no Christian, **bears witness** to His attractive power. He has said, "Everything in Him astonishes me. His spirit overawes me and His will confounds me. . . . Alexander, Cæsar, Charlemagne and myself founded empires, but on what did we rest the creations of our genius? Upon force, Jesus Christ alone founded His empire upon love, and at this hour millions of men would die for Him." **The great ideas of Christianity**, again, deal with **God, and Sin, and Salvation**, and these have given Christian lives such power and beauty that the heathen wondered, and listening to their teaching, were charmed and captured. Let us see how some of these great ideas won men's hearts.

- (1) The great idea of Christianity is **The Fatherhood of God**, with **its corollary, The Brotherhood of man**, which, when embodied in kind and unselfish deeds, breaks down all prejudices of rank, education, wealth and race. This brotherly feeling has been **spread by the church alone**. It was unknown in Ancient Greece and Rome, whose people were forced to exclaim, 'Behold how these Christians love one another.' The civilised heathenism of India and China, or the primitive savagery of Africa has not produced it. **Nowadays many** in these lands and some in Christian countries, who do not acknowledge Christ as King, yet work for Christian moral ideals **in the name of humanity**, but it is from Christianity that their ideals and their moral earnestness have sprung. This idea of brotherhood **opposes slavery, war, and all social evils** that prey upon human weakness.
- (2) **The sanctity of marriage**, insisted on by Christ, has made true **home life** possible for children for the first time. By other religions and civilisations **women** are degraded and oppressed, but this doctrine of Christ has raised **one half of the human race** from a position worse than slavery to one of respect and honour, and women have recognised this debt by their devoted love and service at all times.
- (3) **The sanctity of human life**. Human life has no value except in the Christian religion. In heathenism children and slaves could be put to death at their fathers' or owners' will, and murder was an entertainment. These ideas have been applied to life by the Church, and in many respects have transformed it, but the work is not yet done.

The church benefits every one as well as claims their allegiance.

- (1) It keeps the Christian life of its members alive by regular worship, instruction and fellowship.
- (2) It gives Christians an organisation by which they can work most effectively for the Kingdom of God, wide enough to cover the whole field with a minimum of overlapping and omission.
- (3) It preserves and hands on the truths of Christianity, and guards the standard of Christian conduct against error, ignorance, and hypocrisy. It is not an easy thing to live a true Christian life. It needs both courage and grit to resist temptation and do one's duty, but that should be an attraction to all of a right spirit, who wish to do worth while things, and not to be hindrances to the moral progress of the world. The church is Christ's institution to help His followers to do His will, and **asks and deserves the support of them all.**

LESSON XIII.

THE PEREAN AND LATER JUDEAN MINISTRY (I.) SOME WOULD-BE FOLLOWERS, THE FEAST OF TABERNACLES.

Jn. 7. 1-9, Lu. 9. 51—10. 1, Jn. 7. 14-17, 32, 37-8. 1, 8. 12-20,
30-36, 51-59.

The effect on the disciples of **His announcement of His coming death** was so depressing that Jesus probably thought they needed the witness of Heaven to its truth and as an encouragement to them. This was the **real reason of the Transfiguration**, and we know that Peter never forgot it (2 Pet. 1. 15-18). But if he there experienced **the glory of worship**, he soon learnt that retirement and devotion is not the whole of life, for at the foot of the Mount of Transfiguration, he saw **the glory of service** in the healing of **the Demoniac Boy**. After this Jesus returned south from Cæsarea Philippi to Capernaum to see His mother and brethren, and there the incident of the **Tribute Money** took place. Jesus had been in the country of Tyre and Sidon at the last Passover, and had not paid the tax for the Temple, so when He returned home the Jewish collectors demanded it. There are recorded also two **discourses** to His disciples, one on **True Greatness** and the other on the **Duty of Forgiveness**.

The Feast of Tabernacles in October was now at hand, and **Jesus' brethren** taunted him with His distant journeyings, and challenged Him to go to the Feast and make His claim openly to

the whole nation, if there was any truth in it. Jesus refuses at the time, but afterwards follows them secretly. He seems to have intended to go through Samaria, but owing to His unfriendly reception in a **Samaritan village**, He finally went **through Perea**.

I. As He journeyed **Three Would-be Followers** appeared and gave Him an opportunity of telling **what true discipleship meant**. One man came, evidently full of enthusiasm and good resolutions, saying: "Lord, I will follow Thee, whithersoever Thou goest." Evidently Jesus thought it was a **thoughtless enthusiasm**, and would not take advantage of it without a **warning**. Jesus is always honest with one. He tells that the reward of His followers is eternal life, but He wants one also to count the cost. History shows us that the **challenge to hard things is more attractive** to a real man or woman than easy things. **Garibaldi** in his struggle for Italian independence, after being driven from Rome, issued the following army order to his soldiers: "Soldiers, all our efforts against superior forces have been unavailing. I have nothing to offer you but hunger and thirst, hardship and death; but I call on all who love their country to follow me." The appeal met an instant response. The true spirit of discipleship is that which a modern poet has put in the mouth of a boyish hero of the Cross;

O give my youth, my faith, my sword,
Choice of the heart's desire:
A short life in the saddle, Lord,
Not long life by the fire!

In the second case, **Jesus asks a man to follow Him**, who said he would, but asked leave first to go and bury his father. **Jesus refused the request**, probably as not being urgent, since others would attend to that, and intending to teach that, where there is a **conflict of duties**, both quite good in themselves, duty to God must precede even home ties. Similar circumstances occur often in the lives of men, *e.g.*, missionaries who leave home and parents at the call of duty, or merchants or traders in foreign lands, and they are **no proper excuse for slackness** in duty.

The third would-be follower **offers to serve** after he has said farewell to his friends at home. Christ sternly rebukes this **postponement of duty** to one's own **pleasure**. A Christian needs grit and perseverance, and religious duty must not have only the leavings of one's time and energy. Even the humblest **Christian life is a field for heroism**. A **Frenchman** was once asked **to define a hero**. "A hero," he replied, "I don't quite know what that is. But I imagine a hero is a man who does what he can. The others do not." That, however, does not mean merely what one thinks he can do, but the very utmost in his power.

Of His true followers, however, we are told that He sent out **the Seventy** in pairs before Him **through Perea**, in order to announce His coming, and His offer of Himself as the Messiah. **Six months** still remained for His final appeal to the Jews, and in that time **Perea** was completely covered and two more visits paid to **Jerusalem** and **Judea**.

II. During the Mission of The Seventy, He along with The Twelve, paid a visit to Jerusalem to **The Feast of Tabernacles** in October, the Jewish festival of **the Harvest Home**. The Feast also was held to symbolise the final **ingathering of the nations** by the Messiah king, as shown by two ceremonies repeated each day of the week's festival. (1) A procession of priests went daily to the Pool of Siloam to draw **water** in a Golden Pitcher, which was **poured out on the Great Altar**, and symbolised the outpouring of the Holy Spirit on all nations. (2) The **illumination of the Court of the Women**, by lighting the four great Golden Candlesticks, typified the **Messiah as the Light of the World**. On the last, the great day of the Feast, Jesus uttered the **Discourse** on Himself as **The Living Water**, and on the eighth day, which had come to be added to the Feast, He spoke of Himself as **The Light of the World**, **The Emancipator from Sin**, and the great **I Am**, by the last phrase claiming to be God Himself.

In these discourses Jesus sought to turn the leaders of the Jews from their well known purpose to kill Him, not by appealing to their pity, but by claiming as His right

the very thing for which they would condemn Him. Furious at His boldness, the **Jews tried to stone Him**, but He hid Himself, and later left the Temple unobserved. He then **returned to Perea**, and **The Seventy** reported to Him the **success** of their work. It was a foretaste of future victory, "a rainbow of promise spanning the dark thunder clouds gathering over Him at Jerusalem," as it has been called.

LESSON XIV.

THE PEREAN AND LATER JUDEAN MINISTRY (II.).

THE GOOD SAMARITAN.

Lu. 10. 25-37.

In December the **Feast of Dedication** was held at Jerusalem to celebrate the re-consecration of the Temple and Great Altar by Judas Maccabeus in 165 B.C., after it had been defiled by the worship of heathen gods by Antiochus Epiphanes, king of Syria, when trying to stamp out the Jewish religion. At this feast Jesus goes to Jerusalem to make **His fourth appeal to the Jews**. There He heals **The Man Born Blind**, and delivers the discourse on **The Good Shepherd** (Jn. 10.). The Jews, however, reject His claim and try to arrest Him, so He retires again to Perea. Probably on His way to Jerusalem He uttered the Parable of **The Good Samaritan**.

It is a **literary masterpiece**. In it we find some of the deepest thoughts of the human mind, *e.g.*, eternal life, God, my neighbour, love and service, treated in a story which captivates young as well as old, so full is it of **clearly drawn characters and striking surprises**. The **setting of the Parable** is most dramatic. A haughty self-satisfied lawyer attempts to cross-examine Jesus regarding eternal life, probably in order to embarrass Him, or to dispute His answer. But **Jesus turns the tables** upon him by another question, while probably pointing at the same time to the **phylactery**, or charm, which he wore upon his forehead, and makes him answer his own question. When the lawyer, by asking a **second question** as to who was his neighbour, tries to **retrieve his first failure**, Christ again shuts off discussion by the

parable, **makes the lawyer answer himself** and face his own practical duty.

The parable is thus a **masterpiece of the teaching art**. Christ leads **His questioner** on to state truths and **draw conclusions for himself**, and thus make them more permanently his own. If Jesus had answered the question, "Who is my neighbour?" by saying, "Your neighbour is anyone who needs your help, or to whom you can render assistance," the lawyer might probably have disputed the abstract answer, but the **clear, vivid, concrete story** admitted of **only one reply**, which gave Christ the opportunity to press on the lawyer the duty of acting up to his own answer.

The story contains **Christ's two great laws of Christian living**, (1) To love God supremely, and (2) to love one's neighbour as oneself. **The first law springs from Christ's teaching of the Fatherhood of God**. That is the foundation truth of religion and gives to all men new dignity, freedom and power to rise nearer to their Father's likeness. **The second law springs out of the first**, and is the **foundation of morality**. Men have been reluctant to accept this doctrine of the brotherhood of man, and the Great War and the world unrest which has followed are the result of want of brotherhood. **The great need of the world to-day** is to increase the feeling of brotherhood, and Christ's command is still needed by Christians as well as by the lawyer, "Go and do thou likewise."

Take **the business man**. He does not believe in the possibility of a society based upon the Fatherhood of God and the brotherhood of man. He may want to believe in **The Golden Rule**, but he is not convinced.

A few examples of dishonest success weigh far more with him than the numerous but less talked of examples of success won by honesty and good faith. The fortune of the great business house of the Rothschilds was founded on the honesty of a small Jew banker during the French Revolution. A German prince, fleeing through Frankfort, left his treasures with the Rothschild of that day, who refused to give a receipt for them. Afterwards the

French seized all the banker's property except the prince's money and jewels, which were buried in his garden. These he dug up and used for trade, and when peace returned restored them to the prince, though he had suffered great loss himself. The prince in gratitude recommended Rothschild to various sovereigns. Strict honesty has been the principle of their house ever since, and the result has been unprecedented success. Again, some years ago a merchant nicknamed "Golden Rule Jones" died in Toledo, Ohio, leaving a large fortune, and Henry Ford, the creator of the huge motor business at Detroit, in America, has recently declared his belief in the Golden Rule for business, which is in force in his works. The late Lord Leverhulme, in England, the grocer's boy who became a merchant prince, and founded the garden village of Port Sunlight for his workers, also ascribed his success to this principle of mutual helpfulness and goodwill. The whole Welfare Movement in industry in recent times is a proof that kindness and consideration for employees is profitable from the money point of view as well as the source of a finer and more Christian spirit in business relations.

These are examples of the application of religious principles to life, which is the only remedy for the evils of the world. **Because Christians fail** so often to carry their religion into practical life, **many conclude that religion is worthless** and will have nothing to do with it. That, however, is a very superficial and unjust judgment. Not individual Christians, but Christ demands allegiance. **Religion must be judged** not by its imperfect followers but by Christ who is the Way, the Truth, and the Life, and who has shown its supreme worth. Never did the world more need practical religion than to-day, and never was there a greater opportunity of worthy service. The world has fallen among thieves. **Greed and Militarism** have sown hatred among the nations, **social evils** like strong drink and gambling spread bitterness, suffering, disease and idleness everywhere in society. Its soul is wounded and half dead, and it is **the task of Christians** to heal it, and bring it

to the heavenly inn. The question is, are they to be like the priest and Levite, careless of all but their own good, or like The Good Samaritan, whose Christ-like heart cared for others less happy than himself. **Each of us shares this responsibility**, and if we resolve faithfully to follow out our religious principles in our lives, the Kingdom of God will be greatly hastened on the earth.

LESSON XV.

THE PEREAN AND LATER JUDEAN MINISTRY (III.). THE DISCOURSE ON PRAYER.

Lu. 10. 38—11. 13.

Other incidents probably belonging to the Journey from Perea to the Feast of Dedication, took place at Bethany where Christ stayed for a short time in the house of Martha, Mary, and Lazarus, His friends. **Martha** was "cumbered with **much serving**," and complained of Mary not helping her, but was gently rebuked by Jesus. A **Discourse on Prayer** to His Disciples is also recorded, including the Lord's Prayer.

The **problem of Prayer** is very important, and yet greatly misunderstood. What is prayer? Can prayer do things? Is it only of value as an uplifting and ennobling influence on a person's own mind, or can it influence external events? What are the conditions for gaining power in prayer? These are some of the questions regarding it.

The **heathen view of prayer** is that it is a kind of magic, in which if you use the right words and ceremonies you gain power over the gods or spirits and compel them to give you what you ask. The character of the person praying does not count. **In Thibet** they even pray by machinery. It is a case of a **mere bargain** between gods and men, and the heathen, when disappointed, have sometimes smashed their idols to punish them. That was also the view of the **boy who wanted a bicycle** and prayed for one for several weeks. At last, when no bicycle came, he said prayer was of no use and stopped it. Many people unconsciously believe like the heathen, and behave like that boy.

The **Christian belief in prayer** depends on our **belief in God**. If we believe Him to be a **person** like ourselves and Master of the world He has created, then we must believe that He **can over-rule the laws of nature** by a higher law, namely His will. Otherwise He would be a slave in His own house and unable to do what we ourselves can do, when we suspend the law of gravitation in lifting a book from a table by the exercise of our wills. **Experience also confirms the belief** in the power of prayer. Millions of men and women believe in prayer, because they have prayed and God has answered, often during long periods of time. Christ's teaching on prayer by precept, parable and example insists on the importance and efficacy of prayer.

Christ's view of prayer is as follows. He says God is our Father, and knows what is good for us far better than we do, and **we must not try** to gain our point by **wearing out His patience** as some children do with their parents. **Prayer means speaking to God** as we do to our earthly parents, and not merely asking things from Him. It includes worship, thanksgiving, confession of faults, and meditation upon His will. Just as parents and children talk over their common plans and purposes, so Jesus wishes us to talk with God in prayer **over the affairs of His coming Kingdom**. That is what we really do in **The Lord's Prayer**. The **first three petitions** are really summed up in the petition 'Thy Kingdom come.' The **fourth petition** expresses our trust that we will get our daily bread, so that we may do our work for His Kingdom. The petitions for **forgiveness and deliverance from temptation and evil** also refer to the coming of God's Kingdom with reference to ourselves, so that all through we are talking to God about His and our great purposes. Such prayer is **not selfish**. It must also be the **absolutely confident** prayer of faith. Christ Himself we are told could not work His miracles of healing except in answer to faith, and the same is true to-day of those who receive answers to prayer (Jas. 1. 5-8).

Such talk, or communion with God, without any

expectation of an answer in our sense of the term, is the highest and most essential aspect of prayer. It gives us a new sense of His nearness and love, and new hope and courage to fight life's battles. **Sir Matthew Hale**, the great English lawyer, once said, "If I omit praying and reading God's Word in the morning, nothing goes well all day." **Luther**, when almost overwhelmed with work during the Reformation struggle, said, "I have so much to do, that I cannot get on without three hours a day of praying." Many **famous British soldiers** have felt the need of prayer, such as Cromwell, General Gordon, and the heroic leaders in the Indian Mutiny. In the Great War Field Marshals Earl Haig, and Robertson, and others have several times given striking expression to their sense of impotence unless sustained by faith and trust in God. **Christ Himself** required this inspiration and help, and often went up into a mountain or into the desert to spend the night in prayer. **In this sense** true prayer will **always** receive **an answer**, even though a definite request is not granted, as with Christ in Gethsemane.

Prayers are often rightly unanswered, because we pray with **limited knowledge**. For instance, if you were in the place of God, and a man prayed for good weather next day because of a church picnic, and another man in the same district prayed for rain because the crops were being destroyed by drought, what would you do? You would give rain. But would the first man not justly lose his faith in a prayer answering God? "Not at all," you would say, "because the first man did not know all the circumstances, and if he did he would admit that God had done right." God purposes to do the best all the time. He does not need to have His mind changed, but **we need to have our minds changed**, so that we may co-operate in His plans, in a spirit of faith and submission to His will.

Again prayer is **not a substitute for human effort**. As one proverb says, 'Prayer and pains can do anything,' and another, 'God helps those that help themselves.'

While the problem of prayer will always remain **full of mystery** there is **no doubt of its power**. Prayer, it

has been said, moves the hand that moves the world, but this power is **not to be gained cheaply**. It demands that the whole life should be in harmony with God's will, that the spirit should be in submission to God's will, the practice of prayer habitual, and the object of it desired with intensity and importunity. **When that is so, Christ encourages the most definite requests** in prayer, and these have been granted in innumerable cases. **George Muller**, founder of the Homes for Orphans at Bristol, is one outstanding example. He was a German, who after a dissipated youth became a clergyman. Some time afterwards he came to Britain, and became pastor of a church at **Teignmouth in Devon**. There he resolved to receive no stated salary, but only what his hearers would voluntarily subscribe for him. Sometimes he and his wife had spent their last penny, and did not know where their next meal would come from, but help never failed to come when it was absolutely needed. Real, intense prayer to God was all he did to seek relief. From Teignmouth he went to **Bristol**, and made the same condition with his new congregation. There he was so moved by the condition of the **hundreds of destitute children** in the streets that he **resolved to try and help them**. He prayed earnestly about it, and as a sign that God really wished him to do the work he asked that a suitable house, and helpers, and £1,000 of money should first be given to him. He told no one of his thoughts, yet in a short time a house was offered, the money came in, and two helpers volunteered to assist him, if he would undertake that very work. **The work begun in prayer was carried on in the same way**. He never appealed to the public, he had no paid canvassers, yet when he died he had under his care five houses, 2,000 children, and 110 assistants. Much the same is true of **Quarrier's Orphan Homes** in Scotland.

It is often a **strong temptation** to young persons **leaving home to give up prayer** from fear of ridicule or ill usage by their companions. In this respect the Mohammedans put many Christians to shame. They are commanded to pray at five fixed times a day, and when

these times arrive, whether at home or in the street, they spread their little prayer carpets and kneel to pray. They are proud of their faith. **Fearless perseverance** in the habit of prayer has often had a great influence for good on others. In **Tom Brown's School Days** there is the famous incident telling how young Arthur's pluck in praying roused Tom's chivalry in his defence, and woke up his better nature. In the **Great War** a young **recruit** asked the chaplain what he should do about praying at night, for no one else in the hut prayed, and they threw boots, etc., at him. The chaplain foolishly suggested he might wait till the lights were out, and then pray. A fortnight after he met the young man and asked him how he was getting on. "Oh, it's all right now," he replied. "After I left you, **I thought it would be cowardly** to pray in the dark, and determined to go on as before, and **they're all praying now.**" The others had been afraid of ridicule, too, but his example had given them courage to do what they knew to be right. Such **moral courage** is a severer test of manhood or womanhood than facing mere bodily danger.

LESSON XVI.

THE PEREAN AND LATER JUDEAN MINISTRY (IV.)

FINAL JOURNEY TO JERUSALEM—AMBITION OF JAMES AND JOHN, THE PARABLE OF THE POUNDS.

Mk. 10. 35-45, Lu. 19. 11-27.

At the Feast of Dedication Christ heals the **Man Born Blind** whom He sent to wash at the Pool of Siloam, and utters the Discourse on **The Good Shepherd**, but is **again rejected and retires to Perea**. There He utters a group of solemn **Parables of Warning and Grace**, dealing chiefly with the **qualifications for membership** in the Kingdom of God. The parable of **The Great Supper** condemns the self seeking and exclusiveness of the Pharisees, which were keeping them out of the Kingdom of God. The parables of **The Lost Sheep**, **The Lost Coin**, and **The Prodigal Son** contrast the joy with which God welcomes back the lost and undeserving, if they repent, and the parable of **The Rich Man and Lazarus** shows the punishment surely awaiting upon selfish wealth hereafter.

About this time occurred the incidents of the **Blessing of the children**, and the rich young ruler's **Great Refusal** to follow Christ owing to his love of worldly wealth. Next we are told of Christ's greatest miracle, **The Raising of Lazarus** from the dead. The impression caused by this miracle roused the rulers and Pharisees to decisive action. A **death council** was held and Christ's immediate death was resolved on, but He retired to the **village of Ephraim**, and stayed there quietly for **two months** till the Passover came round again.

Christ's **final journey to Jerusalem** was the time when the wife of Zebedee made her ambitious request for her sons James and John, and Jesus delivered **His Discourse on True Greatness**. He joined the **pilgrims** going to Jerusalem, probably at **Jericho**, and there met **Zaccheus**, and healed **Blind Bartimeus**. He delivered another of His great parables about this time, namely, the parable of **The Pounds**, and again visited **Bethany**, where He was **anointed by Mary** in gratitude for the resurrection of Lazarus.

The story of **The Ambition of James and John** raises the question of **true greatness**. Men and women have many ideals and ambitions in life. One may regard money as best, another amusement and pleasure. Another aims at power, or fame, or learning, but Christ simply took the ordinary ideas of greatness and turned them upside down. **Christ approves of ambition**, and has little use for anyone without it, but it must be **the right kind**. The greatest men have been those who were ambitious, not for themselves, but for others, men like **Alfred the Great**, or **Abraham Lincoln**. Selfishness makes men's souls shrivel and wither, but love and service make them great. The two ambitions of a Christian should be to serve God and help one's fellow men. The **motto of the Prince of Wales**, Ich Dien (I serve) is one of the finest in the world. **Mr. Roosevelt**, a former President of the United States, who died in 1919, is a fine example of a man who became **great by service**. He believed in righteousness, public and private, and at the age of 23 became famous by his attack on **political corruption** in New York State. Afterwards he fought the **business rings and trusts** in defence of the rights

of the common people ; the Chicago meat packers in the Pure Food campaign, the Standard Oil Trust, the coal owners, and the railway combines, who tried to make enormous profits out of public necessities. **Evil men tried to scoff** at his applying The Ten Commandments to business life, but he was quite unmoved by ridicule and abuse, and by faithfulness to simple Christian principles became the next greatest American President to Washington and Lincoln. Last of all **President Woodrow Wilson**, by his advocacy of The League of Nations, in whose defence he sacrificed his life, has gained a sure title to greatness by the enormous service he has done to all mankind.

Similarly when we **choose an occupation** in life, the **fundamental question** for true success in it is not, does it give an honourable position, or a good wage, or easy hours, or even, are our talents suitable for the work ? Life may be a great failure in spite of great talents, *e.g.* in the case of Napoleon Bonaparte, and may be a success in spite of great defects, as with Robert Burns. The fundamental question is, **whether we have some ideal of our work, as a service of others**, as something deeper and higher than mere routine, or material results ; whether we have something of the spirit towards our work in school and in after life so nobly expressed by **Milton** in his **Sonnet on Reaching His 23rd Year**. In it, after lamenting his slowness in achieving some definite work as compared with some others, he continues :—

Yet, be it less or more, or soon or slow,
It shall be still in strictest measure even
To that same lot, however mean or high,
Toward which Time leads me, and the will of Heaven.
All is, if I have grace to use it so
As ever in my great Task-Master's eye.

The **ambition of James and John** was **mis-directed**, and showed how little even His closest disciples understood His teaching. They were Jesus' cousins, and thought they had a special claim to prominence in His Kingdom. **The cup** is used as a **symbol of suffering**, and Jesus really asks them if they can suffer

with Him. They think this is a provisional granting of their request, and hasten to assure Him that they can. He **replies that they are sure to suffer**, but that God alone knows who are to occupy places of honour. **The Ten**, when they heard of this attempt to steal an advantage over them, were **very angry**, and Jesus, instead of receiving help and sympathy from His friends on the eve of His sufferings, had to deal with a quarrel among them, and to explain the new ideal of greatness which He had brought into the world. **The request of James and John was really granted**, but not as they expected. **James, the first martyr** of the Twelve, and **John**, the last survivor of the Apostles, imprisoned, beaten and exiled, were prominent in suffering, but **greatness does not depend on prominence**. Noble service can be done anywhere. **Dr. Grenfell of Labrador**, himself a great man in an obscure place, tells how one summer he was almost compelled to close his hospital, while he sailed to visit other stations. A young **medical volunteer**, however, arrived and carried on the work. He began with a watch of 36 hours over a fisherman, who had been brought in that day. Six weeks later Grenfell saw him again. He was standing in the dawn over the bed of a little boy 8 years old. He had fought a long weary battle for the fisher boy's life, and had lanced abscesses all over his body eight times, but he had won the fight. "He told me," said Dr. Grenfell, "that he **belonged to a Christian Endeavour band**. I don't know which ecclesiastical denomination, but it seems to us down here to breed the **right kind of Christian**." It is such "little unremembered acts of love" and service by multitudes of unknown and humble men and women which do most to help on the reign of Christ.

The Parable of the Pounds (Gk. Mina equals £6 13s. 4d.) **spoken at Jericho**, is to be **distinguished from the Parable of the Talents** (Talent equals 60 minas or £400) spoken later at Jerusalem (Mt. 25. 14-30). The Talents show **how men make use** of different gifts, The Pounds of the **same gift**. The Talents represent

the unequal gifts of **heredity**, the Pounds the equal chances of **environment**, which is the ideal of a perfect social organisation. They show that man has a **greater power over his environment** than over his inherited qualities. The first may be increased tenfold, but the second only double.

The parable of The Pounds emphasises the **importance of faithfulness** in service. It illustrates a law which rules our **physical, mental and moral life**. Talents if exercised become stronger, but, if unused, become weak and finally die away. This is a **lesson especially for the young**. Muscles unexercised become weak, abilities unused in study or work disappear, and self centred lives become incapable of the noble joys of service.

LESSON XVII.

CHRIST'S MINISTRY OF ATONEMENT (I.) THE PASSION WEEK—SUMMARY, AND THE LORD'S SUPPER.

Christ's **Ministry of Teaching** was now practically over, and had to be perfected by His **Ministry of Action**, His sufferings and Death—by which alone man's redemption from the power of sin could be accomplished—and His **Resurrection**—which proved to His despairing disciples that His claims were true, and that He was indeed the Conqueror of sin and death, and the Saviour of the world. The importance of the Passion (Suffering) Week is shown by the fact that its narrative occupies practically as much space in each Gospel as the whole of the rest of Christ's life.

The incidents recorded are so many and so full of meaning that only a bare mention of most is possible. A consecutive narrative can be framed out of the following :

- Sunday.**— The Triumphal Entry (Palm Sunday). Lu. 19. 29-44, Mt. 21. 10-11, Mk. 11. 11, Jn. 12. 19.
Monday.— The Barren Fig Tree, Second Cleansing of the Temple, Mk. 11. 12-26.
Tuesday.— The Day of Controversy.

- (1) Christ's authority challenged, and His answering question, really charging the Pharisees with moral blindness. His real answer in the Parables of Warning—The Two Sons, The

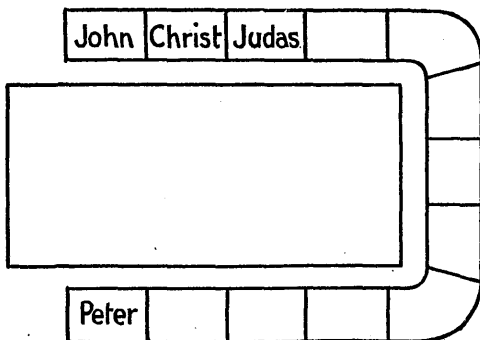
THE LIFE OF CHRIST

Wicked Husbandmen, The Marriage Feast.
Mt. 21.23—22. 14.

- (2) The Subtle Questions (1) Tribute to Cæsar (2) Marriage and The Resurrection (3) The Great Commandment of the Law. Christ's Unanswerable Question. Mt. 22. 15-40, Mk. 12. 32-4, Mt. 22. 41-6.
- (3) Woes upon the Pharisees. Mt. 23.
- (4) Philip brings Greeks to Jesus, His joy, rejection by the Jews. Jn. 12. 20-50.
- (5) Twilight Prophecies. Mt. 24.—25.
The Destruction of Jerusalem, His future spiritual Kingdom, The Command 'to watch,' enforced by Parables of Judgment—The Ten Virgins, The Talents—foretells a future Last Judgment, determined by men's daily conduct and character, returns to Bethany.

Wednesday.—Christ rests quietly at Bethany, and Judas Iscariot probably arranges to betray Jesus. Lu. 22. 1-6.

Thursday.— Preparation for the Passover (a day before the real time, so that Christ Himself might be offered on the proper day as the true Paschal Lamb), probably in the house of John, Mark's mother (where the disciples also met after the Resurrection and at Pentecost).
Mk. 14. 1-17, Lu. 22. 14-16, 24-7.



Note on the Diagram of the Table at the Lord's Supper.—The arrangement suggested in the Dictionary of Christ and The Gospels suits the incidents in the narrative best, *e.g.* (1) how Christ could tell John the sign showing the traitor without being overheard, (2) giving the sop first to Judas (3) the inquiry of Judas and Christ's

reply unheard by the others (4) the beckoning of Peter to John (5) the possibility of Peter, in quick repentance for the squabble about the chief place at table, having taken the lowest place, and Judas having secured the highest on the head couch, at which the host usually reclined (on his left elbow) with the guest of honour next him.

6 p.m. (1) The Passover—Contention for chief place, the Feet Washing, Is it I? The Sop, The New Commandment, Peter warned.
Jn. 13. 2-26, Mt. 26. 21-25, Jn. 13. 27-38.

9 p.m. (2) The Lord's Supper. Mt. 26. 26-29.

(3) The Farewell Discourses.

(a) Christ comforts the Disciples regarding His departure, promises the Holy Spirit as Comforter, and the blessing of peace. (Jn. 14).

(b) Union with Christ, as close as the vine with its branches, brings forth fruit, and love and joy in His followers, but the world would hate them. (Jn. 15).

(c) Christ again warns and encourages them in their coming trials, tells the work of the Holy Spirit for the world and for the Disciples, giving them knowledge, joy and power. (Jn. 16.)

(d) Christ's Intercessory Prayer for His Disciples—He prays that God would glorify Him for His finished work, that God would keep His followers from evil, that they might be holy, and united by His indwelling Spirit. (Jn. 17.)

(4) The Closing Passover Hymns (Ps. 115-118).

(5) Departure for Gethsemane at midnight. (Mt. 26. 30).

Friday.— The Agony, Betrayal, Five Trials, Crucifixion, Burial, and setting a watch over the tomb.

Saturday.— Rest in the grave.

Sunday.— The Resurrection (Easter Sunday).

THE LORD'S SUPPER.

The position of Jesus on the night of the Last Supper was **tragic in the extreme**, and makes His wonderful Divine Nature shine out with all the clearer beauty. He knew and was oppressed by the knowledge that **the combined wrath of God and man was about to fall upon Him**. He was vexed by the unseemly squabbles of his most intimate friends and followers,

and **their want of sympathy with Him.** Yet **He turns away from His own sorrows to shame them out of their unworthy thoughts** by an example of humble service, and to make a last effort **to turn His betrayer from his purpose.**

When Judas went out, Christ was greatly relieved and **proceeded,** purposely using Moses' very words regarding the Old Covenant with Israel at Sinai (Ex. 24. 8), to link His nation's past religion with the new era of expansion about to begin, and **to give His church a Memorial Rite,** round which they might rally down through the ages, by the institution of **the Lord's Supper.** With utter forgetfulness of self and tenderest love for His disciples in their coming trials He teaches, warns, and comforts them in **Discourses of sublime and haunting beauty,** which have made these chapters of St. John "the most precious fragment of the past," the supreme pages in the literature of the world.

The Lord's Supper, as it has been called with reference to I Cor. 11. 20, was **originally called The Eucharist** (Thanksgiving) from the prayer of Thanksgiving at its beginning. It also has the title **The Communion** from I Cor. 10. 16, from the idea of fellowship with Christ at His own Table. Another common name is **The Sacrament** from the Latin 'sacramentum,' a **soldier's oath** of obedience and loyalty to the death to his general. It is an excellent name, for it is **not merely a memorial rite, but a badge of loyalty** to Christ as captain and leader for those who partake of it.

It is **full of the deepest meaning.** It replaced the Passover, a **memorial of deliverance from Egyptian bondage,** and recalls Christ's teaching on sin and the deliverance of His followers from a **worse bondage than that of Egypt.** It reminds us of Christ's love and sacrifice, and is thus a **pledge of hope and victory** for the world. It teaches the **need of union with Christ,** and how the soul receives **new life** by feeding on Him through **faith,** and the **duty of fellowship and brotherhood** with other Christians. It is the greatest embodi-

ment of the strange but true fact that **the world is saved by the suffering of the innocent**, by the noble army of martyrs, prophets, preachers, teachers, soldiers, saints, and ordinary men and women done to death for the truth. As the Rev. Studdert Kennedy finely says, "At the head of this great army moves a King, a King who wears a crown of thorns, and bears a wooden cross. Under the blood-red cross the world wide warfare against cruelty and wrong has been fought for centuries, and will be fought to final victory. **The power of innocent suffering** is the greatest redemptive power in the world, because it is **the power of God Himself**, who suffers for our sins." The Lord's Supper is thus a reminder and a **challenge** to all Christians.

The Son of God goes forth to war,
A kingly crown to gain,
His blood-red banner streams afar :
Who follows in His train?

LESSON XVIII.

CHRIST'S MINISTRY OF ATONEMENT (II.).

SUMMARY (CONTINUED) FROM THE LAST SUPPER TO CHRIST'S CONDEMNATION.

Friday—(1) The Agony at Gethsemane.—Mt. 26. 36-46,
Lu. 22. 39-46.

(2) The Betrayal and Arrest.—Mt. 26. 47-56,
Jn. 18. 2-12.

(3) The Five Trials.

1 a.m. I. **Preliminary Trial before Annas**, father-in-law to Caiaphas, the High Priest, and real leader of the Jewish rulers. Jesus protests at the illegality of cross questioning Him, and is struck by an officer. (Jn. 18. 12-23).

2 a.m. II. (a) **Second Trial before Caiaphas and the Council**. False witnesses disagree, Caiaphas demands an answer on oath. Silence would have saved Jesus' life, but would have seemed denial of His claim, and He therefore affirms it. He is condemned for blasphemy. The First Mocking, Peter's Denials. (Mt. 26. 57-75).

6 a.m. (b) **Re-assembly at daybreak** of the whole Sanhedrin to legalise the condemnation, Judas' remorse, formal condemnation, no evidence offered, but another question on oath put, Jesus again protests but admits His claim. (Mt. 27. 3-10, Lu. 22. 66-71).

7 a.m. III. (a) **Third Trial at the Prætorium before Pontius Pilate.**—The priests wish him to condemn Christ on their assertion that He is a malefactor, but Pilate demands a definite charge. They accuse Him of perverting the people, forbidding tribute to Rome, and claiming to be a king, which last was true in a sense, spiritually but not politically. Pilate examines Him and acquits Him.

(b) A new charge, sedition from Galilee to Jerusalem. Pilate sends Him to Herod Antipas, who was in Jerusalem for the Passover (Pilate's first attempt to escape responsibility). (Lu. 23. 4-7, Mt. 27. 12-14).

IV. **Fourth Trial, before Herod.**—Jesus silent with contempt. The Second Mocking, He is sent back to Pilate. (Lu. 23. 8-12).

V. **Fifth Trial, before Pilate**—really Pilate's attempts to escape responsibility—A crowd arrives to ask for the annual release of a prisoner at the Passover.

(a) Pilate announces Christ was innocent, but—proposed to chastise Him, to conciliate the priests, and then let Him go. The chief priests persuade the people to shout for Barabbas, a political revolutionist condemned to death. (Lu. 23. 13-14).

(b) The Scourging and Crown of Thorns, the Third Mocking. Christ led out and shown to the people, "Behold the Man" (really Pilate's third attempt to escape by exciting the people's pity). The people shout, "Crucify Him, crucify Him!" the chief priests adding "He made Himself the Son of God." (Jn. 19. 1-7).

(c) Pilate's superstitious fears are now awakened, and he again questions Jesus, who at first is silent. Pilate is further alarmed by a message from his wife, telling of her warning dream, and again he proposes to release Jesus. The priests know he is in their power and use the threat "Thou art not Cæsar's friend." (Mt. 27. 19-23). (Jn. 19. 8-12)

- (d) Pilate dare not risk an inquiry into his conduct, and surrenders. He causes his throne to be taken out to the Pavement, an open space in front of the Prætorium, the Hand Washing (his fifth attempt to evade responsibility), "His blood be on us and on our children." (Mt. 27. 24-5).
- (e) Jesus brought out a second time to the people to be condemned. Pilate seeks to avenge his defeat by taunts, "Behold your King," and delivers Him to the soldiers to be crucified. (Jn. 19. 13-16).

Pilate was Procurator of Judea (26-36 A.D.), which was really a part of the Roman province of Syria, but owing to the **fierce fanaticism of the Jews**, it was put **under a separate governor to keep it in order**. He had made himself **very unpopular** by his disregard of Jewish religious feelings, and by several arbitrary and cruel massacres, and was **finally ordered** by the governor of Syria **to return to Rome to answer the complaints of the Jews** against him. His usual residence was at Cæsarea, but he **came up with his soldiers** to Jerusalem **at the Passover** to keep order among the 2,000,000, or so, pilgrims, who assembled from all lands. Nothing is known of his family, but his **long period of rule** under Tiberius shows that **he must have had his redeeming points** as a governor. Pilate must have known a good deal about Jesus before the Trial, if he did his duty as governor. We are told that **he knew the Jews had delivered Him from jealousy**. He must have heard of the **Cleansing of the Temple**, and **his wife's message** probably shows he had been talking over it with her the night before. He was not worse than many Roman governors of his time, but his past actions made him fear a fresh outbreak of riot and bloodshed, with the inevitable Jewish complaints and an investigation by Tiberius. To the very end he spoke in favour of Jesus, but **his moral cowardice**, shown in the compromise he suggested at the beginning of the Fifth Trial, cost him dear. The Jewish **priests at once saw his weakness**, and in spite of his struggles to escape, **forced him on to the commission of a judicial murder, the greatest crime in history**, for which he alone is directly responsible. **Crimes of weak-**

ness may be as infamous and disastrous in their results as those of violence.

The contrast between Jesus and the other actors in this tragedy is striking. Self ruled all the rest. Judas, thinking of himself, betrayed his Lord, the disciples, thinking of themselves, fled from Him, the chief priests and rulers, jealous of their privileges, hounded Him to death, and Pilate to save himself gave Jesus to be crucified. **Jesus, on the contrary, calm and majestic amid all the turmoil of fear, and hatred, and evil passions, and abuse, thinking always of others,** when He was reviled, reviled not again, taunted none, condemned none, and even on the Cross forgot Himself to comfort a dying thief. He was seemingly a prisoner at the bar, but **really He was Judge,** and the others were judged by their attitude to Him. **Pilate unconsciously put the question to the Jews, which is the touchstone of judgment for himself, and them, and for all men,** "What shall I do then with Jesus, which is called Christ?" None can evade it. Pilate answered it to his eternal loss. It is for us, warned by his fate, to answer differently.

LESSON XIX.

CHRIST'S MINISTRY OF ATONEMENT (III.).
SUMMARY (CONTINUED) THE CRUCIFIXION.

- (1). **The Via Dolorosa (The Sorrowful Way)**—The procession to the Cross was headed by a centurion carrying a board upon a pole, which gave the name and crime of the prisoner, who was guarded by four soldiers. The inscription for Christ was written by Pilate himself in order to wound the pride of the Jews, and avenge his own defeat, nor would he change it when requested. The board was afterwards nailed to the head of the cross. Two other prisoners followed Jesus, robbers, guarded each by four soldiers. The victims carried their own crosses, but Jesus was so exhausted by want of food and sleep and

prolonged ill treatment that the soldiers compel **Simon the Cyrenian** to bear His cross. On the way Christ tries to comfort the **Sorrowing Women of Jerusalem**. (Lu. 23. 26-32).

- 9 a.m. (2). **Calvary (Golgotha, the Place of a Skull)**—Crucifixion was a form of death by torture reserved by the Romans for slaves and rebels, and combining the height of dishonour with the extremity of suffering. **The cross was not a lofty structure**, but only raised the victims a foot or two above the ground. It was **laid upon the ground**, and the victim laid upon it. **The hands** were nailed to the cross piece and were sometimes also bound with thongs, as heavy bodies sometimes tore them away from their fastenings. **The feet** were placed on a projecting block, nailed upon the upright and nailed to it. **The cross** was then raised and lowered with a sickening jolt **into a shallow socket**. While this was being done Jesus uttered His **First Word from the Cross**, "Father forgive them, for they know not what they do." (Lu. 23. 34). Wine mingled with myrrh (gall) was offered as a **stupefying draught**, but Jesus **refused** it. He would bear the full penalty of sin. The soldiers then cast lots for Christ's clothes and sat down to watch their victims till they should die. Christ's torture was still further increased by the **mockery of the passers-by and the priests**. (Jn. 19. 16-24, Mk. 15. 23, 27-32).

- (3). The Penitent Thief and the **Second Word from the Cross**. (Lu. 23. 39-43).

12 noon—3 p.m. (4). By this time it was noon and a darkness which had been slowly gathering since morning had now become as thick as night and continued till 3 p.m. During this time several more Words were spoken by Jesus giving us glimpses of his thoughts and feelings.

Third Word—Woman, behold thy son! Behold thy mother! (Jn. 19. 25-27).

Fourth Word—My God, My God, why hast Thou forsaken Me. (Mt. 27. 45-6).

Fifth Word—I thirst. (Jn. 19. 28-30).

Sixth Word—It is finished. (Jn. 19. 28-30).

Seventh Word—A loud cry (a shout of victory), and "Father, into Thy hands I commend My Spirit." (Lu. 23. 45-49, Mt. 27. 51-53).

Still thoughtful of others rather than Himself, He cared for His sorrowing **mother**, and as the gloom thickened, and the horror of the world's sin, and God's wrath against it rose like a flood upon His soul, He felt that at last His Father had forsaken Him, and the bodily and mental anguish wrung from Him the awful **Cry of Dereliction**. But that was not the end. At last Divine Justice was satisfied, the penalty of sin was fully paid, and the **cloud of despair passes** from His spirit. The claims of exhausted nature can at last make themselves felt in the **cry for drink**, which a bystander, more compassionate than the rest, satisfied by moistening His lips with a sponge dipped in vinegar. And now His mood passes into one of **conscious victory** in the words, "It is finished," and finally with a **glad shout of victory** on His lips He delivers up His spirit like a weary, trustful child into **His Father's keeping**. At the same time **an earthquake** occurred and the **Veil of the Temple**, which separated the Holy Place from the Holy of Holies was rent from top to bottom, thus teaching that there was now direct access to God through Christ, and that the Old Dispensation of symbol and sacrifice and imperfect revelation was ended. These events struck **awe into the spectators**, and convinced **the heathen centurion** on guard that Jesus must be the Son of God. (For a vivid account of the Crucifixion see the great religious and classical novel, "Ben Hur.")

(5). The Burial. (Jn. 19. 31-42).

(6). The Watch. (Mt. 27. 62-66).

The Crucifixion is the supreme revelation both of **God's hatred of sin** and of **His love for men**. It shows how far God will go to punish sin, since He **would not spare even His own Son**, so that justice might be satisfied, and yet it shows supremely His love for men, because through His Son **He shared the punishment** of human sin in order that men might be able through repentance and faith to escape from its power and penalty. This is **the wonder of God's plan of Redemption**, which no finite mind could conceive, and which excites wonder and yearning love in all who try to understand it.

This vision of God's suffering love has **conquered the hearts of men** as nothing else could, and made them willing to work and suffer with Him to win the world to righteousness and love. The Crucifixion is also the greatest example of how **utter apparent failure** may really be the **highest success**, as has often happened in the lives of nations and individuals. **The revolution** it has wrought in men's minds is best shown **by the history of the Cross itself**. Once the mark of lowest infamy, it is now the symbol of highest honour among men. It is found everywhere, in market places, churches, hospitals, on thrones and crowns, as badge of valour, of international organisations for the relief of human suffering in war and peace. It is always a symbol of kindness and service, and pledges its wearers to generosity and sacrifice for others. The Crusaders long ago donned the cross to save the Holy Sepulchre from the Turks. **The Age of the Crusaders is not past**. Many giant evils which oppress human life await the attack of new crusaders marching under **the banner of the Cross**, which still bears the motto seen by Constantine the Great in his vision "**In this Conquer.**"

LESSON XX.

THE RESURRECTION AND THE GREAT FORTY DAYS.

Mt. 28. 1-4, Lu. 24. 1-8, Mt. 28. 7-15, Jn. 20. 1-18, Mk. 16. 9-13, Lu. 24. 36-43, Jn. 20. 24-29, Mt. 28. 16-20, 1 Cor. 15. 1-8, 12-26, 55-58.

Jesus rested in the grave during the evening of Friday (Good Friday) all Saturday (The Jewish Sabbath), and the morning of Sunday (Easter Sunday), and then **the great miracle** happened. In the words of the Scottish Paraphrase—

Hell and the grave combined their force
To hold our Lord in vain ;
Sudden the Conqueror arose
And burst their feeble chain.

During these days the chief priests were triumphant with satisfied hate, though anxious from rumours of a predicted resurrection in three days. **The disciples** with their faith shattered, fearful of the future, and with no energy left except to sorrow, were **crushed and hopeless**. They had forgotten Christ's prediction of a resurrection and all was dark, but they never ceased to love Him. So hopeless were they that they **almost refused to believe the glad truth**, and repeated proofs were necessary before they were convinced. This has made **The Resurrection one of the best attested facts of history**, as it is the most important. **No event** has been **more commemorated** by men. **Every year** its anniversary is kept at **Easter**, and even **every week** it is remembered, for **Sunday** has replaced the Jewish Sabbath as the Christian day of worship, because of the Resurrection being on the first day of the week.

The **importance of the Resurrection** is, that on it the truth of Christianity depends. (1) It **proved the truth of Christ's claim** to be the Son of God. (2) It **gave the broken and despairing disciples energy, and faith, and power** to undertake the conversion of the world. That power has gone on working in the hearts of Christians ever since, and the results have been so tremendous that only a miracle like the Resurrection and the power of God can explain them. (3) It gave a **decisive proof of the immortality of the soul**, which mankind had longed for, but could not prove, and thus

for millions it has robbed death of its terror. The spirit of Easter joy overflows in hymns like Charles Wesley's—

Christ, the Lord, is risen to-day,
Sons of men and angels say,
Raise your joys and triumph high,
Sing ye heavens, and earth reply.
Love's redeeming work is done,
Fought the fight, the battle won,
Lo ! our sun's eclipse is o'er ;
Lo ! He sets in blood no more.

The recorded **events of Easter Sunday and the Great Forty Days** till Christ's Ascension are as follows :—

- (1) An angel rolls away the stone from the Tomb.
- (2) Mary Magdalene and other women come to the Tomb. While still distant they feel an earthquake, and a little later see the stone has been rolled away. Fearing that the Tomb has been violated, Mary Magdalene runs to tell Peter and John, but the other women advance to the Tomb.
- (3) The women see two angels in the Tomb, and are given a message to the disciples, and hurry away in fear and joy, but in another direction from Mary Magdalene.
- (4) Peter and John run to the sepulchre, and see the empty Tomb, and the grave clothes lying wrapped up. John believes Christ has risen.
- (5) **Mary Magdalene** had followed Peter and John, and when they go away, she lingers weeping by the grave. Christ appears first to her after the Resurrection.
- (6) Christ then meets **the other women** on their way back to the city, and gives them a message to the disciples, who refuse to believe them.
- (7) He appears to **Peter** (and forgives his Denials).
- (8) He appears to **Two Disciples on the Road to Emmaus**.
- (9) He appears to **James** (1 Cor. 15. 7.), (The conversion of His brethren).
- (10) He appears to **The Eleven, Thomas being absent**, making five or probably six appearances in one day.
- (11) Next Sunday He appears to **the Eleven again**. Thomas is present and is convinced. "My Lord and My God."
- (12) He appears **at the Lake of Galilee** to several Disciples. The Second Miraculous Draught of Fishes and Restoration of Peter. (Jn. 21.).
- (13) Appears **on a mountain in Galilee** to 500 disciples.
- (14) The last recorded appearance is **on The Mount of Olives** to the Eleven at **His Ascension**.

At the Mount of Olives He gave His Disciples their **Great Commission** to carry the Gospel to all nations, which the Duke of Wellington called **The Marching Orders of the Church**, and which is still far from having been accomplished.

The **rest of the New Testament** shows how the Early Church tried to **carry out that missionary command**, and how it gradually found out the **deeper meanings of Christ's teachings**, under the guidance of the Holy Spirit, which descended upon it in power at Pentecost.

Owing to its importance the truth of the Resurrection has often been attacked by the enemies of Christianity, who have tried to disprove it in spite of its strong evidence from history and experience. Many have denied the Resurrection **on the mere assumption that miracles are impossible** and contrary to the unchanging laws of nature. Scientific men, however, now agree that **such an assumption is unscientific**, as the laws of nature are really learned by observation of facts of which the miracles are a part, and demand explanation too. **Miracles are often wrongly defined.** A miracle is simply **an event showing purpose, which we cannot account for by the known laws of nature, and which we therefore ascribe to some higher or spiritual power.** If God is a person like ourselves **He must have the power of working miracles**, which is merely the power of **superseding a lower law of nature by a higher**, namely, His will. **We do that ourselves** when we suspend the law of gravitation by lifting a book.

The reality of any miracle must be **judged by the trustworthiness of the evidence** for it, and by the **greatness of the purpose** behind it. **Christ's miracles were needed** to give authority and draw attention to His great claims and teaching, and were therefore justified, and the evidence, as said above, is of the very best. Besides, **Christ's whole life and character were so unique that a miracle like the Resurrection is not out of harmony with it**, but rather seems natural and

to be expected. **The strongest proof** of it, however, is **the results that have followed it.** Unless it is true, we would need to believe that the apostles died for a lie, that a lie has had all the good effects of truth, and has been the enemy of lying ever since. This would be irrational, and far more difficult to believe than the Resurrection itself.

LESSON XXI.

THE CLAIMS OF CHRIST AND THE VERDICT OF HISTORY IN HIS REVOLUTIONARY INFLUENCE ON LIFE AND CONDUCT.

Eph. 1. 1-11, Heb. 10. 10-25.

This Study of the Life of Christ has shown—

- (1) That He came to a world divinely prepared for His coming, and longing for some Deliverer.
- (2) That He lived a normal life among His contemporaries, and yet a life of supreme spiritual power, moral purity, and self sacrificing service.
- (3) That His teaching was a unique revelation of man's relation to God as his Father, and to his fellowmen as his brethren, under the great law of Love.
- (4) That by His sinless life and sacrificial death, His triumph over the grave, His gift of new life and hope to men, and His exaltation to glory, He is the Saviour of the World.
- (5) That men were divided in their attitude towards Him, some disbelieving and hating Him, though they could not convict Him of sin, and others believing and loving Him, as men do to this day.
- (6) That He claimed, and His followers have claimed ever since, that men's attitude towards Him determines their attitude to God, and the history of the world confirms this claim.

During the ages that have passed since Christ's Ascension **the essential facts and teachings** recorded in the Gospels have **not** been **successfully denied**, in spite of many attacks. The same is true of His **claim to be both God and Man**. His message has been proved to be **universal**, equally fitted for all sorts and conditions of men. His teaching is shown to be not mere abstract intellectual truth, but **truth to be obeyed and practised**, moral truth, affecting the conduct and based on spiritual dependence upon God. His influence in every age since His death has always been **a living, present power** in individuals and in communities, with which men have had to reckon. This power has **increasingly leavened every age**, and though our civilisation has still many elements in it which are unchristian, yet its **best and strongest elements**, which raise it above all other civilisations, **are Christian**.

It is the spirit of Christ acting through His followers, that has **twice abolished slavery**, and has put down **infanticide**. It has **elevated woman** to an equality with men, and **put down gladiatorial shows**, and **duelling**, and **private war**. It has reinforced **justice**, reformed **prisons**, and set up **hospitals** for the sick and aged and poor. It has **humanised industry** in mines, and factories, and shops, it has sought to **prevent want** owing to sickness, accident or disease, and has **protected** the rights of **children**. It has fostered a spirit of **brotherhood among nations**, and of mercy and peace, by international agencies like the Red Cross and League of Nations, and a spirit of co-operation and helpfulness in all things. It is in such directions that a noble spirit of chivalry and adventure to-day finds free-est play, and hence the **growing enthusiasm** of the young **to serve under such a leader** and help on His cause, in however humble a way, till His Kingdom really has come upon the earth.

Christ, however, did **not** lay down **hard and fast rules of conduct** regarding particular actions. To do so was impossible owing to the infinitely various circumstances of men, and would have made Christianity

impossible as a world religion. Christ only **stated broad principles**, and illustrated them by His life and teachings, and left individual Christians, under the guidance of the Holy Spirit, to think out for themselves their duty to their neighbours and society around them. This **process of applying Christianity** to the outward circumstances of social life has **brought about many changes** in human life and thought, as mentioned above, and **is destined to bring about many more.**

This process of **applying principles of conduct** for the better organisation of social life is **no new thing.** It has always occupied the minds of men, and **Christians** simply engage in it under **surer and more favourable conditions** than those guided merely by the light of human reason. Indeed in no way can we gain a truer idea of the uniqueness of Christ than by seeing how the uncertain and confused and contradictory **human systems of conduct**, framed by mere human reason, are **corrected, completed, and transcended** by the light coming from His revelation of God.

To show this, we must first **trace very briefly** the nature and extent of what is called **the science of conduct, or Ethics**, by philosophers, **its development** from the earliest times to the present day, the various theories of right and wrong conduct, the **chief practical problems** or difficulties that they raise, and how Christ's principles of conduct (Christian Ethics) meet or solve these. The principal **virtues** will then be discussed, showing that **Christ** raises them all to a higher level, and is **the only source** from which the **power will come** by which mankind as a whole may hope in time **to reach them perfectly.**

PART II.

INTRODUCTION TO ETHICS, OR MORAL SCIENCE.

LESSON XXII.

ETHICS, ITS IMPORTANCE, ORIGIN, AND DIFFICULTIES; THE NATURE OF MORAL ACTION; THE MORAL LAW.

Job 28. 12-28, Prov. 8. 25-36, 1. 20-33, 3. 13-18, Ps. 19. 7-14.

Ethics, Moral Philosophy, or Morals, are the names given to the body of doctrine about what men ought to do, and how they ought to act. **It is the science** which treats of the principles which should govern human conduct, and has its **origin** in the fact that **man is a social animal**, and cannot live alone. Since he must live among other men, the most important of all questions for him is, **how he ought to treat them**. That is **the fundamental question** of ethics. From it arise the many questions concerning duty, free will, conscience, the virtues, and the highest good in life included under this science.

Matthew Arnold, the poet and essayist, has said that **Conduct is three-fourths of life**, and men from the earliest times have recognised its importance, and tried to frame rules for its guidance, and to discover the principles underlying the best and highest life. **The Greeks** were the first nation to treat the subject scientifically. **A large part of the Bible** is also taken up with ethical or moral questions, and a whole section of the Old Testament, called **the Wisdom Books**—especially Job, Proverbs and Ecclesiastes—is a great storehouse of observation, common sense and experience regarding human life and conduct, so pithy and memorable that it has passed largely into common speech. **Nowhere** has this **influence been stronger than in Scotland**, where, in the days when schoolbooks were scarce and dear, The Book of Proverbs was used as the primer for reading and spelling, owing to its simple, monosyllabic language, and did not a little at the same time to form Scottish character.

The **passages read from the Bible** describe magnificently the ceaseless quest of the human soul after truth and a higher life. In the **8th chapter of Proverbs** we have the all-importance of such knowledge emphasised; in **chapter 1.** the terrible penalty of neglecting it; in **chapter 3.** the happiness of possessing it, and in **the 19th Psalm** the glory and authority of The Moral Law. The extract from chapter 3. is the original of the well-known **Eleventh Paraphrase** of the Scottish Metrical Psalter. An interesting story regarding it illustrates the deep impression of the Book of Proverbs on the Scottish Character. **Lord Strathcona**, one of the makers of modern Canada, and pioneers of the Canadian Pacific Railway, was a **poor herd boy** of Morayshire, who **emigrated to Canada** as a young man. On his retiral from public life, full of years and honour, a farewell banquet was given to him in Canada in acknowledgment of his splendid services. In his reply he asked to be excused from making a speech, as he was too deeply moved by the occasion and by what had been said about him, but instead he would repeat some verses which expressed the ideal in life he endeavoured to follow, and to which he owed his success. He then recited The Eleventh Paraphrase, beginning

O happy is the man who hears
Instruction's warning voice;
And who celestial Wisdom makes
His early, only choice.

Ethics and Religion are very closely connected. They differ in that **religion** treats mainly man's relation to God, and **ethics** chiefly man's relation to his fellow men, yet they are closely connected, because man's attitude to God determines also his attitude to men. Again **ethics, in the ordinary sense**, tries to frame a system of conduct **under the guidance of reason alone**, and apart from the motives and sanctions of religion, as was natural from its origin among the heathen Greeks, while **Christian Ethics** draws **additional guidance from Christ's life and teachings**. How powerful a help that is may be judged from **the historian Lecky's statement** :—"The three short years of the active life of Jesus have done more to regenerate and soften mankind than all the disquisitions of philosophers, and all the exhortations of moralists."

The study of **Ethics** and the establishment of a high standard of moral conduct was **never more important than at present**. Science has put such enormous powers into the hands of man that he may destroy the

human race, unless he can rise far above the standard of moral self-control shown in the Great War. It has been truly said that **the future of the world is a race** between education (in morals) and catastrophe. Yet **many difficulties** attend the study of Ethics, as is shown by the many contradictory opinions put forward from time to time regarding its subject matter, many of which we shall discuss later. **Errors may arise**, for instance, from the **ambiguous use of words**, such as, good and bad, right and wrong. Again, the blinding **effects of familiarity with**, or **vested interest in** social evils like intemperance, gambling, slavery, etc., have prevented many good Christian people from perceiving their evil nature. **Enlightenment can only** come **gradually** as attention and thought, with an open and unprejudiced mind, are given to the facts in each case, and **a final solution** can only be reached when these **difficulties are traced back to principles** which we instinctively feel to be right when they are stated clearly to us.

In spite of all difficulties, however, experience has proved that **it is in the power of all to lead a good life**. All have not the ability or time to carry out long trains of reasoning, but in every society **codes of conventional morality**, *e.g.*, laws of politeness, fair play, sportsmanship, and **customary law** give valuable guidance and support. Above all **goodness is perceived** not so much by the intellect as **by the feelings and the heart**, which, as Pascal, the famous French philosopher says, "has its own reasons." The will to do right helps men to see what is right. As is said in the 122nd Psalm, "Unto the upright there ariseth light in the darkness." Yet what is **right can never be contrary to reason**, though it may transcend it, and reason can do much to fortify and enlighten the dictates of the heart.

Nature of moral action.—All action is not moral. The **forces of nature** act, when an earthquake at Messina destroys 150,000 people, or a flood on the Hoangho drowns two million Chinese, but we do not ascribe moral badness to these actions. Nor do we ascribe moral qualities to the **actions of animals**.

They follow the compulsion of their strongest desires or instincts, whether natural or imposed by training. Man alone need not do so. He can restrain his instincts and desires, and even act contrary to them owing to his possession of reason and will. Instinctive or automatic actions, however, like breathing and sleeping, or acts done under the compulsion of external force have no moral goodness or evil. **Only voluntary actions**, willed by men themselves, and done from their own choice, have such **moral qualities**.

To ascertain, therefore, the nature of moral good or evil, we must try to **analyse the process involved in doing a voluntary action**. In writing an exercise, for instance, there is **first a knowledge of the task set, and of a purpose in view** which has some value for the doer, because no voluntary action is conceivable without a purpose to gain some valued end. In this case it is, perhaps, to gain the mastery of some subject, the approval of others, or at the lowest to escape punishment for neglect. **Secondly**, the knowledge of this purpose invariably excites **some feeling**, perhaps one of pride, or pleasure, or duty, or the conflicting emotions of dislike and fear of the consequences of neglect. **Thirdly**, the **mind** guided by this knowledge, and stimulated by these feelings, **freely chooses** what line of action to pursue, and the exercise is completed.

These three elements in an action belong to the three chief forms of activity of our minds, (1) the mind knowing or perceiving an object or idea, when it is called **the Intellect**, (2) the mind experiencing emotions or desires, when it is called **The Feelings**, and (3) the mind choosing, when it is called **the Will**. These words are often used as if they denoted **separate parts or faculties of the mind**, as when we say that the Intellect is the servant of the Will, and the Will is the ruler of the mind, but **this is not so**. The whole mind is used in each of these operations, which are all essential for ordinary actions, but **the Will** has come to be spoken of as **most important**, because it **shows the personality** best. The other mental activities prepare for the action of the

Will, and they may have done their part, but yet the appropriate action may not take place. The Will has refused to act. **The mind, as Will**, may even check the mind from knowing, and may crush down its own best feelings, such is the mysterious and **awful power of domination** over its own activities possessed by the mind, as Will.

It is **in these three mental activities** that **moral goodness or badness resides**, and not in the action itself. Only when we know the purpose, the feeling, and the actual driving power to action in the mind of the doer can we decide that an action is morally good or bad. If it is **performed by the free choice** of the will, **with the purpose of obedience to the highest good we know**, it is called **morally good or right**, but if freely resolved upon, and contrary to this purpose, it is morally bad or wrong.

There are **different degrees of moral good or evil** in actions. A kind-hearted man may give money to every beggar who asks him, merely from impulse. Another may give away old clothes, no longer of use to himself, just to be rid of them. The action of the Roman soldier, afterwards St. Martin, bishop of Tours, who on a bitterly cold day met a half naked beggar shivering with cold, and having nothing else to give him, cut his military cloak in two, and gave the beggar one half, is of very different quality. The first two have very little moral quality in them, but the last, with its sacrifice of personal comfort for the sake of another less fortunate, shows a high degree of moral goodness.

The **knowledge** of the highest good is, of course, **progressive**, and differs greatly at different times and among different peoples. **Savages** have narrow and crude ideas of right and wrong. Loyalty to the family and tribe is strong, but violence and cruelty to all outside are right and good. **John G. Paton**, the famous missionary to the New Hebrides, tells how the savages, whom he tried to induce to work, told him, "The **conduct of the men of Aniwa** is to stand by, or sit and look on, while their women do the work." Similarly drunkenness after

mid-day was considered quite respectable in the **18th century**. At birth all that is present in the mind is a capacity to understand and respond to the demand for obedience of the highest good known to us, when brought before us by experience, reflection, or teaching. But **at least two elements of the Highest Good** are recognised by all men, **even by the most degraded**.

(1) Any action is acknowledged as good which is not merely an assertion of self will, or an attempt to gain personal happiness, but is **an effort for the good of others**. The savage life is predominantly selfish, but even there deeds of noble self sacrifice are to be found, broadening into an ever widening stream of kindness as civilisation advances. (2) **Every mastery of a merely natural impulse by feelings of personal self respect** is honoured as good. The savage who conquers the pain of torture to preserve his dignity before his enemies, shows this as truly as the Stoic philosopher whose aim was to free himself from the dominion of all desires and passions of the moment. **In these two purposes** we have **two elements of the Highest Good**, which reach their height in the laws of **Christian Love and Righteousness**.

The Moral Law may be defined as the **inborn feeling of absolute command** which rises in our minds in connection with certain actions which we recognise as right, *i.e.*, in harmony with the highest good we know. The term is **also applied to special codes of conduct**, which have been recognised as right at certain times, or universally, *e.g.*, **The Ten Commandments**.

The unique authority which the Moral Law exercises over the minds of men is vividly expressed by **Kant**, one of the greatest of modern philosophers, who declared that the two things which moved him with the greatest wonder and awe were the starry heavens above and the Moral Law within. The same thought is expressed in **the 19th Psalm** in the sublimest poetry. The Bible informs us that **this Law** which is inherent in our nature, and can be understood and obeyed by all, is **also imbedded in the structure of the universe**, which is a moral universe. **History confirms this teaching**.

Whoever rejects or opposes the Moral Law is in the end destroyed. That is the meaning of **the plumb line which Amos saw** that God had placed in the world to judge and destroy the wicked. Louis XIV., Philip II., Napoleon, and William II. of Germany defied this law, and by their disobedience and self will raised world forces against them, which crushed them. It is a law which every one must obey for no reason except its own inherent authority. Only by such obedience can perfect human development be reached.

Obedience to the Moral Law brings with it a **feeling of unique dignity**, a sense of peace and unity in the inner life quite apart from the approval of man and from material success, and far more valued by those who experience it. This is the more **surprising** because obedience **may imply the pain of self denial**, and the disappointment of many other desires which may seek to control an action. Such results of obedience to the demands of the Moral Law **can only be explained** by the thought that in this obedience we reach **our real destiny**, and the deepest purpose of human life, to which all our other activities lead up, and in which they reach their perfect expression.

Disobedience to the Moral Law has also a **unique punishment**. It is not a feeling of mere displeasure at having failed to gain a good end, or purpose, nor a feeling of disgust at our stupidity in acting wrongly, but a **feeling of guilt and sin**. We feel we have lost our true worth, and been **false to our true natures**. Though all men should excuse us, we cannot excuse ourselves.

LESSON XXIII.

THE PROBLEMS OF MORAL SCIENCE AND THE
ACHIEVEMENT OF THE GREEKS.

Prov. 4. Ps. 119. 97-112.

Through our general survey of the field of Moral Science, or the Science of Conduct, through our discussion of the words 'good' and 'bad,' and our analysis of the elements present in the performance of any voluntary action, we come easily into touch with **the main ideas of Morals, or Ethics**, and know where to place them in a general scheme, when they arise. (1) **Intellectually**, the End, or Purpose, of an action being some value, or Good, to be reached, **the question arises**, what is the **Highest Good, or Summum Bonum** which ought to be preferred to all others? Is it dependent on human calculation, or is it something self existent, or absolute, transcending mere human standards? (2) **In connection with the Feeling** attending an action arise many questions as to the feelings and their control, and especially as to the **nature and development of the feeling of Duty**. (3) Again the power by which the mind, as **Will**, makes choice of a simple action, is not dependent merely on the feeling accompanying the idea of that action in the mind, but on an accumulated power in the mind which is the result of many past actions. This accumulated power is called **Virtue**, and in that connection arise important questions of the **freedom of the will**, and of the **special virtues** such as, Wisdom, Courage, Truthfulness, Justice, etc., and of Habits and Character. (4) Again, since knowledge of the highest Good is a progressive development, and character is of slow growth, questions of **methods and contents of moral instruction and training** arise in order to make moral judgment easier, and to strengthen the will in the choice of right against opposing feelings and temptations. Such are some of the important problems requiring to be discussed in a complete course of ethical instruction.

The best way to understand these problems is to study how they gradually formed themselves in the minds of men of former ages, and to trace how clearer, fuller, and richer views were gradually reached concerning them. History shows us that our knowledge to-day is chiefly due to the strenuous labours of the great men of the past, and that without them we should be poor indeed. **Our chief debt in philosophy is to the Greeks**, the great pioneers of the world in all matters of art and literature, philosophy and science.

An especial value of Greek literature, in addition to the supreme excellence which it reached and left us as an example in so many lines of work, is the fact that **we see there the whole process of natural and orderly development**, as it can be seen in no other literature. In **philosophy and science**, for instance, we see **the first attempts** of the human mind to **understand its surroundings**, to **develop abstract thinking** and scientific **methods of reasoning**, and we can follow the **discovery of the human mind** itself as a **subject of scientific study**, and the rise of the corresponding sciences of ethics, logic, psychology, and metaphysics.

(1). In the **Greek mythology** and Homeric poems we find the personifying view of nature held by the savage and the child, namely, that nature is alive. There the gods are the personified forces of nature, *e.g.*, Zeus, or Jupiter, the air god, Apollo, the sun god, Diana, the moon, etc. By the **7th century B.C.**, however, the keen **Greek mind** had become **conscious of itself as separate from the world** of nature, and had begun to seek other explanations than the personifying one for its existence and activities. It had **grasped the great idea** that **the world** was a **rational** one, governed, not by chance, but by fixed laws, which it tried to find out. **It began to ask** whence the world came, how it was made, and the causes of its various occurrences, or phenomena, **and in such questions science and philosophy are born.**

(2). The goal of science and philosophy is the unification of knowledge. The mind seeks to master the

bewildering variety of things by reducing their many forms to some **simple principle**, or principles. Such are the Laws of Grammar, which reduce the infinite variety of words and their combinations to a few easily understood rules. Such is the Law of Gravitation which explains all the bewildering movements of the starry heavens and of all things upon the earth in one brief sentence.

In this endeavour the early Greek philosophers sought at first to explain how the infinitely varied **world** arose from **one single element**. Each explanation, however, only led to the discovery of difficulties and objections, which succeeding philosophers tried to overcome by new principles, or modifications of old ones. Thus the **range of ideas was gradually widened**, concrete explanations gradually became more abstract, and **abstract general terms, so common to-day, were gradually invented**.

(3). But physical science had not then at its command the scientific instruments of precision necessary for sure knowledge, and at last, in disgust at mere speculation, **Socrates** turned from the study of external nature, and **began to study the human mind** in order to learn how to live the best life. With Socrates **the study of Ethics or Moral Philosophy was born**.

APPENDIX III.

EARLY GREEK PHILOSOPHY.

Ionia, or the west coast of Asia Minor with its adjacent islands, as it was the home of the earliest Greek poetry, was also the **birthplace of Greek philosophy**. In **Miletus**, the greatest of its cities, there lived in the 7th century, B.C., **Thales**, the first discoverer of electricity (Gk. *elektron*, amber), and one of the Seven Wise Men of Greece. He propounded the view that **Water was the original element** out of which all things were made, probably as being the most obvious example of one

substance assuming the three physical states of a solid, a liquid, and a gas. The question excited attention, and another later philosopher of Miletus advocated **Earth, or Indeterminate Matter** as the original element, and still a third put forward **Air**, as being similar to the principle of life in fineness and mobility.

In the 6th century, B.C., a very important thinker arose, called **Pythagoras of Samos**. He was chiefly **a religious and moral reformer**, striving to revive the earnestness of life threatened by the growing wealth and luxury of Ionia and the speculations of its philosophers. He founded **a religious brotherhood** with strict rules of life, and insisted on **a training in Mathematics and Music**. He taught the **immortality** and the **transmigration** of souls, and therefore vegetarianism, having learnt these doctrines, at least partly, from his travels in Egypt. He taught that **knowledge was largely Reminiscence** of what was known in a former state. He said that he himself had been Euphorbus, a noble Trojan,* and also a peacock, and proved his statement by successfully picking out Euphorbus's shield from among others hung up as trophies in a temple at Argos! He taught that **Number was the original principle of the world**. He gave the name of Mathematics to that science, and solved the two propositions of Geometry (Euclid I. 47, 48) which are called after him. The **later Pythagoreans** explained his principle as meaning **Harmony or Proportion**. This it was that **brought order out of confusion** in the material world, and produced an **orderly and virtuous life**. It was the secret of music and architecture, and of the movements of the stars, which produced a **music of the spheres unheard by us** because continuous, a belief often referred to in literature, *e.g.*, by Shakespeare in the Merchant of Venice.

Gradually the interest of **philosophers turned** from speculations on the origin of the visible world **to the question of its reality**, and how it came to exist. **Xenophanes**, of Colophon, declared that our belief in **the changes** and multiplicity of objects around us is

an **illusion of the senses** and that all that exists is one and unchangeable. This was contradicted by **Heraclitus of Ephesus**, the Obscure or Weeping Philosopher, who said that **Fire** was the **original element** and that change was the only real thing, and that the belief in **permanent substances** was an **illusion of the senses**. Both sides could easily bring forward examples of the unreliability of the evidence of the senses, so **later philosophers** tried to **reconcile these** conflicting theories by keeping the idea of the immutability of substance, and denying its oneness, explaining change as the result of the mixture of unchangeable substances, and one of them, Democritus of Abdéra in Thrace, the Laughing Philosopher, even made a brilliant guess at the Atomic Theory of Matter, rediscovered only in the 19th century of our era.

In the midst of **all this questioning** of ordinary beliefs **religion did not escape**. Philosophers could not accept the stories about the gods found in the Greek mythology and formed in the age of childlike faith. Many of the stories showed them as subject to all the passions and weaknesses of men, and the rejection of these raised the question whether the gods themselves existed at all. As **Xenophanes** said 'if lions had hands and could paint, they would make gods with bodies like their own.' Thus a **wide-spread scepticism** arose, and men began to doubt **whether real truth** could be found, and even whether **it existed at all**.

Such was the state of opinion in **the great 5th century B.C.**, when **Athens** became the **seat of an empire** ruled by a democracy in a public Assembly. It was **a time of transition** as great as that of the Renaissance, or the French Revolution in Europe. **The road to power** in the state lay through **oratory and debate**, and men became eager for training in these arts. A class of professional teachers called **Sophists (Teachers of Wisdom)** arose to meet the demand, and gave instruction in rhetoric, and on social and political questions. Though **some of them** were **distinguished** and honourable men, yet **as a class** they soon gained a **bad reputation** from their negative teaching on the possibility

of certainty as regards truth or moral conduct, as is still shown by the modern use of the words, Sophistry and Sophistical. **Such teaching**, of course, could **not be permanently accepted**. The confusion of right and wrong in politics and private life led to **a deplorable decay in morals**, which heathen religion was helpless to resist, and caused such **national disasters** as **compelled a new study** of the basis of certainty in knowledge, so that a true science, and an authoritative system of ethics, or morals, could be established.

This **new start** was made **by Socrates**.

LESSON XXIV.

THE LIFE AND DEATH OF SOCRATES (469-399 B.C.)

Ps. 15., 37. 1-13, 23-37. 1 Pet. 3. 8-18.

Socrates, the father of Moral Philosophy, and one of the world's epoch makers, and in the end a noble martyr for truth and conscience' sake, had **few outstanding events in his life**. He was born at Athens in **469 B.C.**, and saw both the rise to greatness and the fall of the Athenian Empire. His **father** was a sculptor, and for a time he is said to have followed the same trade. **His wife Xanthippe** was considered a shrew, but Socrates must have been rather a trial to live with owing to his neglect of business. Women, however, were not then educated to be companions of their husbands, and there was little home life as it is understood in Christian countries.

He decided **not to engage in politics as a profession** in obedience to what he believed to be a divine warning, but he **faithfully performed** all the **duties of a private citizen** during his life. He served in 432 B.C. in an **expedition against Potidæa** in Thrace, and astonished every one by his excellence as a soldier and his power of enduring fatigue, and cold, and hunger. In a time of severe frost, when others wrapped themselves in clothes and woollen fleeces, Socrates, with bare feet on the ice,

and in his ordinary dress "marched better than the soldiers with shoes, and they looked daggers at him, because he seemed to despise them." He shared **two other campaigns** as well, at **Délium** and **Amphipolis**. When the generals were unjustly condemned without a hearing **after** the naval victory at **Arginúsæ** for neglecting to recover the bodies of the dead, Socrates alone in the Assembly protested against this wrong and illegal action. Under the violence of **the Thirty Tyrants** after the fall of Athens five citizens, including Socrates, were ordered to arrest a citizen in Salamis and bring him to Athens for execution. The others obeyed, but **Socrates refused** and went home. He would probably have lost his life then but for the overthrow of the Thirty soon after.

Philosophy was the **real work** of Socrates, and in it he believed he did his truest service to the state. Probably about the age of 30 he devoted himself wholly to this pursuit, and continued for over 30 years to discuss philosophical questions with any who would listen to him. He took **no fees**, and says once that he lived in **deep poverty** owing to his devotion to philosophy. Perhaps he had a little property, or was supported by one of his rich friends. He had a **deeply religious nature**, and the loss of belief in the common polytheism made him work his way to a rational **belief in one God, unchangeably good**, whose nature man shares as an intelligent being. He did not seek to destroy but to raise the faith of others, and taught that **the divine will could be ascertained** by oracles and divination. He **prayed to the gods** for good in general, leaving them to decide what that should be for him. Xenophon in his *Memorabilia* of Socrates says, "His formula for prayer was simple: 'Give me that which is best for me'; for, said he, 'to pray for gold or silver, or despotic power were no better than to make some particular throw at dice . . . of which the future consequences are manifestly uncertain, the subject of prayer.'" Plato in one of his *Dialogues* makes Socrates pray, "Beloved Pan, and all ye other gods who here abide, grant me to be beautiful in the inner

man, and all I have of outward things to be at peace with those within. May I count the wise man alone rich. And may my store of gold be such as none but the good can bear." He offered **public and private sacrifices**, but **rejected** all mythological stories of **violence and deceit by the gods** as incredible. He was the first to use the **argument from Design** to show the character of God as all wise, all powerful, and unchangeably good. He believed that he himself had direct communication with God through a '**Divine Sign**,' an '**Inner Voice**,' which he said accompanied him through life, and **restrained him** from many actions, sometimes important and sometimes trifling, and not always apparently wrong. What this sign was, has been much disputed. **Often** it is **supposed to be the Voice of Conscience**, but it was **not limited** to questions of **right and wrong**. It forbade him, for instance to engage in politics, and to prepare a set speech in his own defence at his trial. The best explanation is that the mind of Socrates was so purged of impure and selfish thoughts, so devoted to the search for truth and goodness, that it became **sensitive to impulses** from the Divine Spirit, which are a **dim reflection** of what occurred in fuller and ampler measure in **the case of the Hebrew prophets**.

It was the answer of the **Oracle at Delphi** to the question of his friend Chaérephon, "**Who is the wisest man in Greece?**" which made Socrates take up the search for knowledge as a divine call. The Oracle answered that **it was Socrates**, an answer which seemed quite inexplicable to him, unless it was because he **alone** seemed **aware of his own ignorance**, which was an essential preliminary to knowledge. This answer he believed **imposed on him the mission** to rouse men to a sense of their own ignorance, and so help them to acquire true knowledge. **His usual method** was to take **some general term**, such as piety, justice, courage, a statesman, etc., and ironically professing his own ignorance, he would **question** priests, soldiers, statesmen, workmen or tradesmen of all kinds, **who professed they knew** about these things, and entreat them to enlighten him. Socrates

then **would suggest difficulties** in their definitions, get them to modify them and contradict themselves till they were **thoroughly confused**. Often the process ended there, in the humiliation and confession of ignorance of the self confident person, but **sometimes Socrates would** continue the discussion **himself and suggest** the right view, or how it might be reached.

This work gained Socrates **some devoted disciples**, but oftener **hosts of determined enemies** who could not forgive their humiliation. Unfortunately also **some young men** like Alcibiades, who resorted to him from the charm of his society and teaching, did not really catch his spirit, and **wrought such evil** to the state afterwards by their selfish and unscrupulous conduct, that **Socrates was blamed** as the cause of their misdeeds. In the Dialogue called **the Symposium** Plato represents **Alcibiades** saying, "This Marsyas (a Satyr—Socrates was physically an ugly man) has often brought me to such a pass that I have felt as if I could hardly endure the life I am leading, and I am conscious that if I did not shut my ears against him I should grow old sitting at his feet. . . . For I know that I cannot answer him, or say that I ought not to do as he bids, but when I leave his presence the love of popularity gets the better of me." It was with Alcibiades as with Ovid, the Roman poet, who confesses, "I see the better course and approve it, I follow the worse," and Alcibiades's meteoric career ended in exile, shame, and death, and the ruin of his country. Again **the conservative party** in Athens, who stood by the old faith and the old ways, under which the state had grown strong, and able to conquer Persia at Marathon and Salamis, **distrusted Socrates**. They **classed him with the Sophists** with their unsettling doctrines of the uncertainty of sense knowledge and of the standards of moral conduct. They thought that by preventing discussion they could restore old times, and **did not see that only by deeper thought** could a **new basis of certainty** be found on which to build a truer knowledge, **a firmer morality**. This was the profound difference between Socrates and the Sophists, but Socrates by his

similar methods of argument, and denial of his own knowledge, which seemed the same as the Sophists' denial of the possibility of real knowledge, made the ordinary man class him along with them. **Personal revenge, conservative prejudice,** and belief that his teaching had something to do with the **political disasters** of the times, gathering force for more than 30 years, at last **burst upon him** to overwhelm him.

His trial had three stages. In the first he was **accused** of not reverencing the gods, of introducing new gods, and of corrupting the youth. The charges were groundless, but, as he said in his defence, long accumulating prejudices would be the cause of his condemnation, if he were condemned. If any asked him **why he did not stop his teaching**, which caused such danger and dislike to himself, he could only answer that he must stick to his God-given task. "Athenians," he says, "I hold you in the highest regard and love, but I will obey God rather than you ; and as long as I have breath and strength, I will not cease from philosophy and from exhorting you, and from declaring the truth to every one of you whom I meet, saying, as I am wont, ' My excellent friend, you are a citizen of Athens, a city which is very great, and very famous for wisdom and power of mind, are you not ashamed of caring so much for the making of money, and for reputation, and for honour? Will you not think or care about wisdom and truth, and the perfection of your soul? ' " He **refused** to resort to **unmanly pleadings**, and committed his cause to the jury and the gods, in whom he declared he believed, and in a higher sense than his accusers. **The jury, irritated** by his fearlessness, condemned him.

A second stage of his trial followed, **to fix the penalty**, and the result was death. Finally, the condemned man by Athenian custom was permitted to **speak some last words** in his defence. Socrates then said that in all the days' proceedings there had been no check or hindrance from the ' Divine Sign,' from which he believed that all was well, and that death itself was good. No evil could happen to a good man either in life or death. He was

not angry with his accusers. They had done him no harm, though they had intended him no good, and for that he might gently blame them. His solemn closing words were, "But now the hour of departure has come, and we must go hence ; I to die, and you to live. Whether life or death is better, God alone knows."

Socrates was **confined in prison for a month** before his death. His friends planned **his escape**, but he **refused**, as he would not disobey the law. He spent the time in conversations with his friends. **The last day of his life** is described by Plato, his disciple, in **the Phædo**, a masterpiece of world literature in its sublime and subtle imagination and poetry, immortalising the serene and beautiful sunset of a noble life. He spent the day discussing the question of **the immortality of the soul**, an aspiration of all the best minds of antiquity, but one on which certainty was unattainable till the Resurrection of Christ. **At sunset** the jailer brought him the **cup of hemlock** poison to drink, the method of capital punishment at Athens,—and bursting into tears, went out. Socrates **calmed his weeping friends**, and in his last words asked his friend Crito to offer a cock for him to Æsculapius, the god of healing, as **a thankoffering**, that now he had left the fitful fever of this life, and gained health and peace of soul in the eternal world.

Those who read the **Phædo must feel as Phædo**, who tells the story, **says he did**. "I was strangely moved that day. I did not feel I was present at the death of a dear friend. I did not pity him, for he seemed to me happy both in his bearing and in his words, so fearlessly and nobly did he die." What **Milton** in *Samson Agonistes* says of the blind Samson's death was true of Socrates.

Nothing is here for tears, nothing to wail
Or knock the breast ; no weakness, no contempt,
Dispraise, or blame ; nothing but well and fair,
And what may quiet us in a death so noble.

APPENDIX IV.

GREEK ETHICAL PHILOSOPHY.

1 Cor. I. 17-31, 2 Thess. 5. 14-24, Eph. 6. 10-20.

Socrates.—The teaching of Socrates is to be gathered from the writings of his two disciples **Xenophon** and **Plato**. **Xenophon** was a young Athenian gentleman, who became Socrates' follower for several years till he joined as a volunteer the Expedition of **Cyrus the Younger** against **Artaxerxes**, king of Persia, his brother. After **Cyrus's** death in battle from his own rashness, **Xenophon** became the leader of the famous **Retreat of the Ten Thousand**, when the Greek mercenary soldiers successfully made their way back to Greece from the centre of the Persian Empire, via Kurdistan, Armenia and the Black Sea, as described in his book, the **Anabasis**. He wrote a book of personal recollections called **The Memorabilia of Socrates**, to defend his master against the false charges of his accusers.

Plato is the world's greatest philosopher, and developed Socrates' teaching to its perfect form, giving it power to mould all succeeding philosophy. He had the imagination of a great poet, the skill of a supreme literary artist, as well as the depth and subtlety of a great thinker. His **Dialogues**, in which Socrates always occupies the leading position, give the best impression of Socrates' character and teaching. Never was a master more fortunate in a disciple, for no such magnificent tribute of reverence and love has ever been offered to a master as that which makes **Plato** desire to give Socrates the whole glory of his own work.

Socrates' teaching is closely connected with the circumstances of his own times. The unsettling teaching of the physical philosophers and of the sophists, the political unrest, and the strain of a long and exhausting war had undermined the established moral standards of his time. As in Germany before 1914, might was held to be right and personal advantage the only standard of moral action. Socrates believed that the intellectual confusion in men's minds was the cause of the breakdown of religion and morals, which could only be cured by deeper knowledge, especially the knowledge of man's nature, from which could be learned the true purpose, or end of life. In **Plato's Dialogue** called **Euthydemus**, Socrates asks **Euthydemus** :—

So.—Did you notice an inscription somewhere on the Temple (at Delphi), 'Know Thyself'?

Eu.—I did.

So.—Did you pay no regard to the inscription, or did you give it heed, and try to discover who, and what you were ?

Eu.—I can safely say I did not. That much I made quite sure that I knew at any rate ; since if I did not know even myself, what in the world did I know ?

That is **the easy belief that ruins** or handicaps so many still. They **do not know**, and do not guard against **the possibilities of evil in their own hearts, nor** realise and seek to reach **the heights of goodness** and service of which they are capable. Hence the ruling conception in Socrates' mind was knowledge, and **his principle** for a virtuous life was expressed in the saying '**Knowledge is Virtue.**' He accepted the common Greek view that **Happiness was the chief end of life**, and since **virtue was the only way to happiness**, and since all men desired happiness, he held that **if men only knew the right they would choose it and do it.** Moral reform would follow intellectual enlightenment, as is illustrated by the Revival of Learning followed by the Reformation, or the French Revolution followed by social reforms. But **knowledge alone imposes no feeling of constraint to do right.** It is from **the Bible alone** that the unbending sense of duty has come. In Socrates himself, and perhaps a few others, the knowledge of the right was probably followed by instant obedience, but **St. Paul's confession** is far **nearer the truth**, "The good that I would, I do not, and the evil which I would not, that I do." That is **the moral tragedy of man.** Knowledge is indeed a condition of virtue, but it is **also a condition** of vice.

Plato developed Socrates' teaching, and sought to combine with it in a harmonious and consistent system, all that was best in previous philosophers.

Plato's Theory of Knowledge.—Socrates had not faced the question raised by sceptical philosophers **whether objective or absolute truth was attainable.** He rather took that for granted. **Plato faces it** in his Theory of Knowledge, which was **an extension** of the teaching of **Socrates** on abstract ideas and general conceptions, and of **Pythagoras** on the transmigration of the soul and its power of Reminiscence. **The only real existences**, he says, are **The Ideas**, which are the eternal archetypes of things, existing in the mind of God, and of which the **things of sense are only copies.** **The world** has been **created** by God, who is the Ideal Good, by his **imprinting the Ideas on formless matter.** **The soul** in its pre-existent state was already familiar with these Ideas, and is **capable of being reminded of them** by their copies. For instance by reasoning and abstraction we can rise from an actual triangle to **the Ideal Triangle**, which is neither equilateral, isosceles, nor scalene, and with which Mathematics is alone concerned. Thus the soul is capable of recovering its lost consciousness of Ideal, or Objective Truth. This theory is **magnificently expressed** by

Wordsworth in his **Ode on the Intimations of Immortality**, especially in the lines :—

Our birth is but a sleep and a forgetting ;
 The Soul that rises with us, our life's star,
 Hath had elsewhere its setting
 And cometh from afar ;
 Not in entire forgetfulness,
 And not in utter nakedness,
 But trailing clouds of glory do we come
 From God, who is our home :

.

Hence in a season of calm weather
 Though inland far we be,
 Our souls have sight of that immortal sea
 Which brought us hither ;
 Can in a moment travel thither—
 And see the children sport upon the shore,
 And hear the mighty waters rolling evermore.

Plato's Ethical Theory.—He regards the soul of man as made up of **three parts**, the divine and immortal **Reason**, the **Desires**, and the **Spirited, or Impulsive Part**. If the governing Reason fails to bring the other parts into subjection to itself, it undergoes **various transmigrations till it succeeds**. **Perfect Virtue** arises when all three parts receive their rightful and **harmonious development**, and the governing Reason is obeyed by the Appetites or Desires, and warmly supported by the Heart. **The proper development of each part results in the formation of a special virtue appropriate to each, Wisdom for the reason, Temperance for the appetites or desires, and Courage for the heart.** The proper development of the three parts gives rise to the virtue of **Justice**. These are the **four Cardinal Virtues**, whose co-existence gives rise to perfect virtue in life. **God is the Ideal Good and man's Highest Good is to become good like God**, which is effected by that **yearning after the Ideal**, which is called **Love**. How men were to be helped by society to reach this perfect virtue, and the highest end of their being, Plato has tried to work out in his **Republic**, one of the world's greatest books, treating of the ideal state, and the education of ideal citizens.

Thus **Plato's thought far transcends Socrates**. **Virtue is not the knowledge of what virtue is, but to be virtuous**. It depends not on knowing but on **choosing and on doing virtuous actions**. He also systematically **maps out the field of virtuous action** by his four cardinal virtues, afterwards increased to twelve as in Spenser's *Faerie Queen*. Thus the **element of Will**, or Choice, and the element of **Feeling**, pressing man on to the Ideal, **are not neglected** as in Socrates. **The greatness of Plato is also seen in his wonderful approach to the teaching of Christ regarding the nature of God**, whose supreme characteristic he makes to be

Goodness, as it is also the highest good of man. This, and **his teaching regarding Love, as the highest motive** of action, is often spoken of as **the Christianity of Plato**, and certainly raises him far above other heathen philosophers. As **St. Augustine has said**, "Plato made me know the true God. Jesus Christ showed me the way to Him."

Aristotle.—The third great Greek philosopher was Aristotle, of Stagira in Thrace, **a pupil of Plato**, and tutor of Alexander the Great. He had an intellect of universal range, **systematised all the known sciences** of his day, and **developed new ones**, such as Logic. The only thing which concerns us here, however, is his **new definition of Virtue as The Mean between two Extremes**. The Golden Mean as it was called. For instance, Courage was the mean between the two extremes of cowardice and recklessness; Faith the mean between unbelief and superstition, etc.

Plato and Aristotle were so great that none of their followers could carry on their work, and **the only important later schools** were the **Epicureans and Stoics**. These schools were chiefly **interested in the practical conduct of life** and not in speculative theories. The pagan religion had ceased to be believed and had lost authority as a support of a good life, and the law, the other support of freedom and morals, had been replaced by the rule of brute force under the empires of Macedon and Rome, so the philosophers sought for **some principle of conduct** by following which they could **retain self respect, and freedom of the mind**.

Epicurus, the Athenian philosopher, taught that the gods did not interfere with men, but lived in eternal repose and happiness in the intermundia, or vacant spaces between the various worlds. **Tennyson** in his poem **The Lotus Eaters** beautifully summarises his philosophy. He accepted the ordinary Greek view that **happiness was the highest good**, and chief aim of life, that mental pleasure was better than bodily pleasure, because more enduring, that virtue was desirable as a means to the highest pleasure, and that the distinction between right and wrong was only one of utility. Epicurus himself lived a moral life, but such a philosophy had no compelling motive power towards goodness, and **his followers** soon became **notorious for selfishness and scandalous vice** so that Epicureanism was nicknamed the philosophy of the pig sty, and **Cicero, the Roman orator**, declared that "to say that pleasure is the highest good is a maxim of cattle, and not of men." That is the meaning of the famous **Greek myth of Circe and her enchanted cup**, which

Whoever tasted lost his upright shape,
And downward fell into a grovelling swine.

The Stoics.—Higher minds of paganism, however, rejected this degrading philosophy, which **St. Paul** (1 Cor. 15. 32) sums up in the phrase 'Let us eat and drink for to-morrow we die,' and refused to gain peace of mind by drugging it with sensual pleasure, or lowering their whole aim in life. **The Stoics**, so-called because

their founder **taught in a Painted Porch** (Stoa Poecilé) adorned with paintings of the battles of Athenians and Amazons, at Athens, taught that **Wisdom was the great end of life**. The wise man would cut himself off as much as possible from external circumstances and would seek to become "**self-sufficing**." Feelings tended to prevent this, and were therefore a weakness, and to be **repressed**. This hostility to Feeling made the Stoics in later times the bitterest opponents and **persecutors of Christianity**, which makes love the ruling principle of life, but this teaching was **congenial to the stern Roman character**, and many great Romans were Stoics. The highest Stoic teaching is to be found in the writings of **Epictetus**, a Phrygian slave (60 A.D.), who afterwards taught philosophy at Rome, and in the writings of the **Roman emperor, Marcus Aurelius** (121-180 A.D.), who wrote a famous book of fragmentary **Meditations**. The **Meditations** has been a constant companion of the noblest minds ever since from its candour, stoicism, and the charm of a lovable character revealed in the book. The following are some of its wise thoughts.

1. When you feel unwilling to rise in the morning, make this short speech to yourself: 'I am getting up now to do the business of a man; and am out of humour for going about that I was made for, and for the sake of which I was sent into the world. Was I then designed for nothing but to doze beneath the counterpane?' Surely action is the end of your being. Look upon the plants and birds, the ants, spiders and bees, and you will see they are all exerting their nature and busy in their station. Shall not a man act like a man?

2. As virtue and vice consist in action, and not in the impressions of the senses, so it is not what they feel, but what they do, which makes mankind happy or miserable.

3. It is enough to do my duty; as for other things, I will not be disturbed about them.

4. Let every action be done as though it were your last. Have neither insincerity nor self love. Man has to gain but a few points in order to live a happy and godlike life.

5. Do not suppose that you are hurt, and your complaint will cease.

6. The best way of revenge is not to imitate the injury. Be always doing something serviceable to mankind; and let this constant generosity be your only pleasure, not forgetting a due regard to God.

7. Gentleness and good humour are invincible, provided they are of the right stamp, and without hypocrisy. This is the way to disarm the most outrageous person—to continue kind and unmoved under ill usage, and to strike in at the right opportunity with advice. But let all be done out of mere love and kindness.

8. What, after all, is there to be afraid of in death? To what, then, may we trust? Why, to nothing but philosophy. This is, to keep the interior divinity from injury and disgrace, and superior to pleasure and pain, and to acquiesce in one's appointed lot.

Yet, in spite of noble individual examples, **Stoicism failed as well as Epicureanism**, though in a different way. It sought to gain independence from external circumstances by **starving life** of all innocent pleasures and affections. It was **too difficult** an ideal for **ordinary men** to carry out and failed to raise the general standard of conduct. The Greek genius, though it had discovered much truth regarding the moral life, and many useful principles of conduct, **failed to discover** the most essential thing of all, **a source of power** to enable all men to live a virtuous life. Some further step was needed to give Goodness, as the highest aim of life, greater attractive power, something to strengthen the feelings which urged

good actions, **something to win the will** always to choose the good, and scorn and reject the bad. This necessary reinforcement has come to morals **from the Christian religion**, but before dealing with that we must follow briefly the efforts continuously made by other **philosophers** to construct systems of **ethics apart from Christianity** by aid of the reason alone.

APPENDIX V.

MODERN MORAL THEORIES.

Eccles. 2. 1-11, Rom. 1. 16-22, 28-32, Ps. 23.

Modern moral theories **differ chiefly from Christian Ethics** in their **views of what the Highest Good** may be. Christian Ethics makes the Kingdom of God its Highest Good in life, other theories seek the Highest Good in the present world. There are **two main types of such theories**, the **Utilitarian** and the **Evolutionary Moral Theories**.

The first, or **Utilitarian Theory** was strongly held in the 18th century, and its chief author was **Jeremy Bentham**, who widened the Greek theory, that the happiness of the individual was the highest good, into the principle of "**The greatest happiness of the greatest number.**" The difficulty is to find out what that actually is. Is it money, or power, or sensual pleasure, or something higher? The majority of men would certainly choose some low end of life, and not the higher mental pleasures, and that would brutalise and degrade life, as we have seen. If the definition of the highest good is changed into "**the greatest welfare of the greatest number,**" it sounds better, for it implies some disinterested and high minded investigator and judge, but **if it means 'material welfare,' endless difficulties** of calculation will still arise. For instance, should a man, indispensable for the common good, **risk his life to save a child?** We say, yes; but break our principle. Again men are fewer, and therefore, **more valuable than women**—we speak from the utilitarian standpoint—but in a shipwreck the British, and only honourable custom has always been, "**Women and children first!**" as in the famous **wreck of the "Birkenhead,"** when 1000 soldiers stood quietly in rank, waiting to be drowned, while the women and children were saved. That also is right, but hardly provable on utilitarian grounds. Such a principle **cannot give clear guidance, nor** can an uncertain principle give rise to **a binding sense of duty.** Yet on this theory the feeling of duty and conscience arises in the mind from this principle, strengthened by the approval of society, or the demands of the state. **According to the Utilitarian Theory of Morals, it would often be a duty to be selfish.** This theory is now discredited, though many selfish people still act upon it.

The common type of modern ethical theory to-day is, however, **some variety of evolutionary ethics.**

The Evolution Theory arose about the middle of the 19th century, through the independent discoveries of the English Scientists, **Darwin and Wallace.** Darwin's great book on the Evolution Theory is called **The Origin of Species.** The theory supposes that all the different living creatures in the world have arisen from **one original simple living substance, called Protoplasm,** which may be compared to a tree sending forth many independent branches by slow variations, rather than to an unbroken chain of being. **Changes which helped** a living creature in the struggle for existence **endured** and might be further developed, but those which were not advantageous, or ceased to be advantageous, died out. Thus living things, while showing a **general similarity of structure,** became more complex, or higher in the scale of life. The general process may be described as follows:

Life first appeared in the waters as a **jelly-like substance.** To protect themselves some forms of this developed **armour,** or shells, and crustacea were evolved. Speed of motion was also an advantage, and for flexibility and strength **backbones** and **fins** were developed by other living creatures, and fishes arose. Fishes living in shallow waters liable to be dried up began to develop **lungs, so as to live on dry land,** like the lung fish of South America and Australia, or even the common eel. Then, to move on land, **fins were adapted to legs** and reptiles appeared, at first cold-blooded and amphibious. On these becoming permanently land animals, **warm blooded animals** arose, and some reptiles developed their scales into feathers and became **birds.** Among **mammals,** or warm-blooded animals, the upright position was an advantage, because it widened their view and set free two of their feet to become **hands.** The varied activities of the hands stimulated the **growth of the brain,** the greatest advantage of all, to which man owes his supremacy over all other animals.

This very brief sketch of the **evolution of animal life** is no doubt **true on the whole,** though many difficulties exist. At first many believed that the theory destroyed religion and the need of a personal God. There seemed to be a blind force present in matter itself which caused continual change, and environment did the rest. This, however, is a shallow and quite unnecessary view. Evolution **does not do away with the need of a Creator,** and of a beginning of the series of changes at some definite time. Otherwise we cannot imagine the world getting a beginning at all. **A great First Cause,** and a definite beginning of Creation is admitted, even by agnostics, to be **scientifically the best theory.** Next, we are justified in **inferring the character of the Creator** from the world that He has made. It is Socrates' **argument from Design.** **This Creator must be** all powerful, all wise, and not inferior to His creature man, in feeling and will, *i.e.,* He must be a **Person.** We, therefore, see that Evolution and Blind Matter alone cannot explain the present world, and that **evolution is merely a method of working** used by God. **The Evolution Theory alone fails** to explain (1) the origin of the material world, and fails still more to explain (2) the origin of life, and still more again to explain (3) the origin of the rational soul of man. Life is something opposed to mechanical law. Gravitation governs all dead matter, but life struggles against it. The plant and tree grow upwards in spite of gravitation, and animals move still more freely against it. The difference between the life of the lower animals and the soul of man is also an **unbridged gap.** In short, as a result of fuller knowledge it is now generally admitted by scientific men that there is **no hostility between science and religion** and materialistic explanations of the world and life are losing their hold.

In the sphere of morals, the scientific evolutionary theory of conduct has been called **The Monist Theory**, or Monism (Gr. monos, alone or one) because it seeks to treat both **the spiritual and the natural worlds** as one single whole, governed by **mechanical law, or brute force**. It holds that **life and morals** are both the necessary **results of mechanical laws**, under which the world is always progressing towards some higher end, but as the process will never end, *i.e.*; is infinite, **the end or purpose** of the world is always **unknown**. By this theory **the end or purpose** of human life is really **self realisation**, or the perfection of the individual, or of mankind, under the impulse of the collective will. It therefore **assumes different forms**, in the minds of different people; **an æsthetic form**, similar to the Greek ideal in Socrates' prayer to be made beautiful in the inner man; **a scientific ideal** of man as the discoverer of truth and lord of nature; or **an economic ideal**, in the production and use of wealth. All these ideals are **true and valuable** in themselves, but their very variety shows that they are **not the highest or final good**. The final goal of life must be one to include all these lower goods and much more besides.

The insuperable **objections to this Monist or Materialistic theory of morals** are that it does not satisfactorily explain the **facts of moral experience**, leads often to cruel human suffering and misery, and undermines the existence of society. Thus **we feel** we have freedom to choose the right or the wrong, but if our actions **according to this theory** are the result of unalterable forces, then **we are mistaken** and cannot be held responsible for the results of our actions. **Evil or sin**, by this theory, does not exist, but only Imperfection, which will finally pass away. Again the feelings of **responsibility and sin and guilt** are held to be a **mistake**, when the freedom of the will to choose is denied, yet these feelings are universal, and **essential for the existence of society**. The **great proof of the correctness of any theory** is, 'Does it work? Does it do what it professes?' If we ask whether the **materialistic evolutionary theory** can make wicked lives good, mean lives noble, selfish lives unselfish, and turn evil lives into good, its principles show that it cannot. It **cannot improve society**, but rather gives an excuse for greater evils. If a Christian environment or upbringing causes the practice of its followers to be better than their principles, that is due to Christian influence and not to their theory. And there is no security for society. **Evil at any time may break its bounds**, and find plausible excuses. **Milton** in *Paradise Lost* makes Satan exclaim when he sees the new created world :—

" So farewell hope, and with hope farewell fear,
Farewell remorse! All good to me is lost;
Evil be thou my Good:
Honour and Empire, with revenge enlarged
By conquering this new world—compels me now
To do what else, though damned, I should abhor."
So spake the Fiend, and with Necessity,
The tyrant's plea, excused his devilish deeds.

We have seen that **such an overturning of moral values** took place among the baser Sophists in **Socrates' time**. It happened again in the **final struggle** between Christianity and paganism in the **ancient world**, and at the **Renaissance** before the Reformation in Italy. Another and most disastrous revival of this attitude of mind took place in **Germany towards the end of the 19th century**, which was a **chief cause of the Great War** and its ruinous results for Europe and the World. As we have said the theory never works, and when the reality of moral responsibility is rejected on a large scale, **it brings immeasurable calamities on mankind**.

The man who above all perverted the moral sense of Germany by a philosophy expressed in dazzling rhetoric and appealing to the ruthless and greedy instincts of the military class in Germany was the philosopher, **Friedrich Nietzsche (1844-1900)**. He declared that the Good meant the strong and superior, and the Bad was the weak. **The Highest Good was ruthless Power.**

Nietzsche was the **son of a Lutheran pastor**, a student of biology and **professor of Classical Philosophy**. His philosophy was probably influenced by his own **weak bodily health**, and he is said to have first conceived his ideal of power as the end of life from the sight of a German **regiment**, the embodiment of human power and force, **marching past him on its way to the Franco-Prussian War of 1870-1**. Under the name of an Eastern philosopher, Zarathushtra, he taught that **the goal of human development was the super-man**, the "blonde beast," whom the Prussian military class fondly imagined to mean themselves, **with his Will to Power**, "before whose glance man creepeth and croucheth and drudgeth, and becometh lower than the serpent and the swine, until at last great contempt crieth out upon him." **Power was the "criterion of truth," i.e., a lie is not a lie, if it makes for power. Christianity he hated**, and called it a slave religion, and its morality of love and self sacrifice a slave morality. **The super-man would abolish God and invent a new morality** holding everything good which increased his power, but he would allow the slaves to keep Christianity to make them more easily ruled! **The British were mediocre**, "ponderous, conscience stricken, herding animals," useful drudges to help the super-men to conquer the world. Such appalling doctrines seem to us the **ravings of a lunatic**, and, as a matter of fact, **Nietzsche died mad**. In his insanity he believed himself at different periods to be, first, a notorious murderer, second, the king of Italy, and lastly, God.

Another **demoralising influence** was the **teaching of the philosopher Hegel regarding the State**. It was, he said, **above the ordinary laws of private morality**, and its chief duty was to itself, to the increase of its power and the preservation of its existence. The **commercial and colonial expansion of Germany** also led it to regard **Britain as its chief hindrance** to world power, and to plan its overthrow. **These teachings were greedily accepted by the German military class**, which for many years spread them through Germany, and also deceived the people with the belief that there was a world-plot against Germany, inspired by Britain, to destroy her power and prosperity. **This the despotic government was able to do**, as the state **controlled all appointments and promotions of professors, teachers and clergymen**, and compelled them to teach these doctrines if they wished successful careers. So successful were the military class in their plans that **the whole nation was deceived** and practically united behind them in 1914, when under the plea of military necessity they broke the neutrality of Belgium, and let loose the horrors of the Great War upon the world. **The whole tragedy was merely the logical outcome of their false moral beliefs**, and is the latest overwhelming proof of the practical importance of a true science of morals.

We have now traced very briefly the course of **ancient and modern thought** upon the general principles of life and conduct, as discovered by reason alone. The **English and German philosophers**, as well as the **Greeks**, have failed to find a way to enable men to live a good and happy life. But what they have failed to do, **Christ has done**. Not merely a few great men like

Socrates, or Marcus Aurelius, have been enabled by Christianity to lead noble and happy lives, but the outcast and the slave, the most ignorant and degraded, have been raised and ennobled by faith in Christ. **Not merely a few**, but millions of humble men and women have shown that Christianity gives moral energy to **reach the highest life**. We have still to see the exact contribution which Christianity has made to Ethics, and then to consider the practical problems of Ethics.

LESSON XXV.

THE VITAL CONNECTION OF MORALITY AND RELIGION, CHRISTIANITY AND THE TESTS OF MORAL ACTION.

Jn. 5. 24-40, Mt. 22. 34-40, Rom. 12. 9-21, 13. 7-14.

Morality and religion have **always** had a more or less **close connection**. Every nation and tribe, even the most degraded, have a religion of some kind, which is used to strengthen by its sanction certain actions considered to be good and necessary, and to prevent the reverse. Thus the approval of the gods was used to strengthen the duty of hospitality among **the ancient Greeks**, for, as Homer says, "The beggar and the stranger are from Zeus." But while religious sanction has always been given to particular virtues and moral acts, yet on the whole **heathen religions** have **not** been a **moralising and elevating force** among their followers. **Nature religions**, whose gods are merely personifications of natural forces must always be **tainted with immorality**, and we have seen that immoral stories about the gods of Greece were the chief reason for the **attack of Greek philosophy** upon religion, and that **Marcus Aurelius**, for example, put his trust not in religion, but in **philosophy as a help to a good life**. The religions of **ancient Canaan**, and of **modern India and Africa** are steeped in immorality and all the cruelty and oppression to which that gives rise. The **Jewish and the Christian religions alone** unite religion indissolubly with **the purest and loftiest morality**. The thunders of **Mount Sinai** enforced the Moral Law of the Ten Commandments, and declared God to be a

consuming fire against sin ; **the prophets of Israel** impressed indelibly on the Jewish mind the holiness and justice of God ; **and Christ**, when He announced the Laws of His Kingdom in the Sermon on The Mount, ratified anew the old moral law, and raised it to a still higher level of fulfilment by His Law of Love.

Modern philosophers, however, even while they accept the higher standards of moral action introduced by Christ, such as the duties of kindness, humility and forgiveness, have **tried to keep moral philosophy independent of religion** on the plea that the Highest Good should have absolute obedience for itself alone, and not for any **external reason**, even the will of God, and that the introduction of the idea of rewards and punishments disturbs the purity of the moral motive, **and weakens moral power** instead of strengthening it.

There is **a partial truth** in this, because religious motives for action may be wrongly or prematurely introduced, and thus disturb true moral action. **Christ Himself** has warned us against that error of **prematurely uniting and confounding the moral and the religious**. Not every one who says to Him, ' Lord, Lord ! ' but he who does the will of My Father which is in Heaven ' may enter the Kingdom of God. **False views of God** may lead to **moral crimes**, as in the case of the atrocities of the Spanish Inquisition, or the age-long persecutions of the Jews, or many evils in social life.

But that does not mean that there is no connection between morality and religion. **The question** really depends on **whether an Absolute Good**, demanding allegiance at all times and in all circumstances, **can be conceived without** some belief in the possibility of its attainment, without **some theory or belief regarding** the purpose of **this world**, and therefore regarding **its Maker**. Is it reasonable to speak of an absolute ' ought,' or a binding duty that we should seek the Highest Good, and yet to say that it is uncertain whether it can be reached ? The Highest Good can only be conceived of in the light of our belief regarding the nature of the world and its Creator, and **on that belief our responsi-**

bility also depends. An absolute Highest Good, therefore, can only be conceived in the light of religion, for **religion is simply the relationship** which we believe to exist **between ourselves and the Power that controls the universe.** Thus morality is fundamentally based upon religion, and those philosophers who teach a high morality apart from Christianity, do so, not from their own inadequate principles, but because they borrow light from the Christian altar, and because the voice of duty within them derives its urgency from the absolute command which duty holds in **Christian Morals,** amid whose influences they live.

In fact, morality without religion is not consistently thinkable. The **different ethical systems correspond in reality to definite faiths.** An ethical system limited to a God derived from the world of nature and of man is full of contradictions, and can only lay down our duties uncertainly. But the faith which teaches that the purpose of the world is Goodness, which is the supreme characteristic of God Himself, is the source of Christian Ethics, and the sure foundation of the highest morality.

How then does the **Highest Good of Christian Ethics stand the three tests of moral action?** Are its definitions of the End or Purpose, the Rule, and the Motive Power of moral action more satisfactory than those of the ancient philosophers, or the Utilitarians and Materialists of modern times!

(1) The **Highest Good** in Christian Ethics is the **setting up of the Kingdom of God** by each individual for himself and others. That is, each individual enters into a special relationship to God and his fellow men. He realises he is God's son and a brother to his fellow men. That is not a **vague or uncertain ideal like Utilitarianism, or Happiness.** God has revealed **its meaning** to us by the self revelation of **Christ,** who fulfilled both these relationships perfectly, for our example. In the 'Strong Son of God, Immortal Love,' we see the essential character of God in all its strength and beauty and sacrifice. **Man himself,** as our history of philosophy shows, **could not reach such a concep-**

tion, except momentarily in Plato, and **still less** could embody it **in action**, but when it was revealed to man in Jesus Christ, it satisfied his utmost desires. **Love to God and to man** is the Kingdom of God, and **the Highest Good** for man. It embraces the ideals of **fellowship, progress, and hope**, fellowship, because a child has fellowship with his father, progress, because a child can become like his father, and hope, because it contains boundless possibilities of progress in a future life.

(2) The **Rule of Christian life**, again, is that great commandment of the Law, "**Thou shalt love the Lord, thy God**, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, **and thy neighbour** as Thyself." That command includes all others, and from that love arises **the highest feeling of duty**, when obligation is **transformed into eager desire**. Such love is not weakness. It **does not exclude punishment**, but rather demands it against evil. God's love is so great that in Christ He shares the punishment. He is a striving, suffering God, and He calls on men for volunteers to share His fight, and His pain, and His sure victory.

(3) Again, **the Motive Power** enabling a good life to be lived is **the character of love** formed by repeated loving actions, which God's love moves us to do. The **End, Rule, and Motive** of action in Christian Ethics are in fact contained in **one word, Love**.

The **theory** of Christian Ethics is **simple and consistent**, and yet **complete** as no other ethical system is. There are **no contradictions** or opposing aims. It includes all the good points of other systems of moral conduct. It **appeals to experience** and also **to intuition** for the origin and growth of moral ideas. It places in **true relationships** the individual and the community, this world and the next, and deals with **all sides of morals**, our relation to our neighbour, to our own nature, to the external world, and to God.

It **preserves the freedom of each person's personality** to develop to the utmost, and yet it **binds all men into a unity**. The varying ideals of other

systems destroy unity of feeling among men. They do not apply alike to all, with their varying capacities and desires. The ideals of knowledge, or power, or economic or social goals give **no common basis for intercourse** and understanding **among men**, and thus social disputes and class warfare arise. But the Christian ideal of sonship applies to all, is understood by all, and unites instead of separating.

It can also frankly **face the contrast between the ideal, and the actual** practice in human action, which other systems avoid or slur over. It can accept the sorrowful confession of St. Paul, "To will is present with me, but how to perform that which is good I find not. For the good that I would I do not, but the evil which I would not, that I do." (Rom. 7. 18-19). It can **face the contradiction of duty and impotence**, because it **knows the cause** of the failure and how it can be overcome. Sin and guilt are great realities which receive due emphasis and proper treatment in Christianity alone. **Another superiority** of Christian Ethics is its **explanation of suffering**. It is not merely punishment. It is shown to be a thing which can ennoble and redeem humanity. **The world lives by** the voluntary, **sacrificial death of the innocent**, and the 53rd chapter of Isaiah, as has been said, is the right text for a sermon on the history of the world and its progress.

The principles of Christian Ethics are also **effective in practice**, far **beyond** those of **any other system**. It is a favourite taunt of its enemies to point out how little Christianity has done in 20 centuries, but it is quite unjustified. Any fair-minded person must admit that the influence of Christianity extends far beyond its confessed adherents, and that its ethical standards are gradually being adopted even in heathen countries. It has also shown that it can work successfully in every conceivable circumstance. In prison and palace, among the degraded and vicious as well as the noble and pure, in civilisation and barbarism, among young and old, the attraction of Christ's love has gathered multitudes of followers, and made them examples of self-sacrificing love

of their neighbours, inspired by their own experience of the love of God. The source of the success of Christianity, and of the certainty and definiteness of Christian standards of conduct, is the religious basis on which they rest.

LESSON XXVI.

THE FREEDOM OF THE WILL.

Josh. 24. 14-17, 22-5, Jn. 5. 39-47, 8. 31-36.

When we leave the question of the characteristics of moral action and the history of ethical theories and their results, and begin to consider the problems of practical conduct which every one has to face who desires to make the best use of life, we find the question which faces us on every hand is 'What ought I to do?'. What is it my duty to do? **Duty is the fundamental question** in moral conduct, but the whole **idea of duty rests on** the belief that we are free to choose and to do what is right or wrong. Therefore, in the first place we must discuss the problem **whether the human will is free to choose**, or not. The Bible in the passages we have read regards man as free to choose his own line of conduct, yet in the historical sketch of moral theories we have seen that many philosophers have contended that man is not free to choose his path, that the idea is a delusion and man is a slave. The destructive results of such a belief have also been pointed out; but the subject of the freedom of the Will is so important that further discussion is needed.

We start in the first place with the fact that **all men naturally believe in the freedom of their wills**, *i.e.*, their power to obey or resist a command of conscience, whether it is in accordance with their wishes or not. As the great Utilitarian philosopher, **John Stuart Mill**, has said, "No sane being can adopt or consistently carry out this doctrine (that men are not free), and every reasonable act of every sane man is a practical assertion of individual freedom. Men believe they are free by nature, because they cannot help believing it, because they feel

instinctively that they must be free in order to be men, and not locomotive vegetables, or two-legged beasts."

Of course that **does not mean** that human freedom has **no restrictions**. Man must obey the **laws of nature**, or he dies. In all civilised countries his freedom is limited by **the laws**. He is not free to steal. If he does so he is punished. There are also restraints of **business customs**, of social or family **opinion**. But there are **wide fields** of thought and action in which **we feel we are free**. Even bodily restraint does not necessarily deprive us of true freedom. As **Lovelace** says in his famous poem—

Stone walls do not a prison make,
Nor iron bars a cage.

Byron has the same thought in his Sonnet on Chillon, a castle where the patriot **Bonnivard** had been long imprisoned—

Eternal Spirit of the chainless mind !
Brightest in dungeons, Liberty, thou art,
For there thy habitation is the heart—
The heart which love of thee alone can bind.

Again freedom of the will cannot mean simply **freedom to do what you please**. Man is a social animal, and cannot live alone, and every person's actions must affect others for good or ill. A man is **not free to attack** the rights of **others**, or to do anything to injure others. Freedom ends where the rights of others begin. Because, as **the American Constitution** says, all men have a right to life, liberty and happiness; the law has laid down that dangerous **machinery** must be fenced off, that **workrooms** must be healthy, that slavery is illegal, vehicles must obey the **rule of the road**. Thus the **freedom** and **safety of millions** are secured by **restraint of the liberty** of a **few** unscrupulous or reckless persons, who themselves are given a liberty higher than before, a **liberty to do what they don't please**, a liberty to rise above selfish greed or pleasure, a liberty to live honest and blameless lives. Thus we see the truth of the saying of **Daniel Webster**, the famous American

orator and statesman, "**Liberty exists in proportion to wholesome restraint.**" The only way to have liberty to do as one pleases without injuring others would be to go and live on a desert island like Robinson Crusoe, whence, like him we would be only too glad to escape in a very short time. Freedom to do what one pleases is **anarchy**, which in all ages of the world has led to confusion, weakness, horrible atrocities and tyranny, such as we see in Russia to-day. **The Bolsheviks** there gained freedom to apply their principles to the government of the country, and to maintain their power have developed a vast tyranny supported by robbery, murder and outrage, and leading to a misery and starvation which threaten to destroy the nation. The will in fact is **only free if it is able to choose the highest good that it knows**, and to resist the temptation of lower motives. To yield to the lower in presence of a higher motive is **Sin**, and we feel a sense of guilt and condemnation by conscience in doing so.

But if the will is free, what is the meaning of the **many confessions** even by good men, such as St. Paul, that **they cannot do what they know to be right**. That means that **the will can enslave itself**. It is well known that, by repeating the same action often, the tendency to repeat it grows strong and becomes a habit, which in the end becomes almost irresistible. **Appetites and desires** may be thoughtlessly yielded to, till they set up a **bodily or mental craving which masters the will**. **Burns** has told us that if there was a barrel of rum in a corner of a room where he was and a loaded cannon beside it, ready to be fired at him if he came near, he would have no choice, but would have to go for the rum. **Charles Lamb** was also a slave to drink, and one of the most moving pages in his writings is **his appeal** to the young **to be total abstainers**. **Coleridge** and **De Quincey** were **slaves to opium**, with fatal effects on their will power and happiness. But habits are the **result of a person's free choice**, and if we freely choose to do evil or inferior actions, **we are responsible** for the results, even after we cannot control them. If a habitual

drunkard kills his wife, the plea that he did not know what he was doing will not shelter him from punishment. Yet even the **enslaved will** can become **free** by help received **through faith in God**. It often requires a bitter struggle, but the power of Christ received by faith in Him gradually strengthens the weakened will till it gains the mastery over evil. **This is what Paul means**. Even **the best of men** have done so many sinful actions, and harboured so many sinful thoughts, and inherited so many sinful tendencies, that the power of evil over their better wills is strong, and sometimes makes them **almost despair**.

There is no doubt that **some find it much easier** than others to choose and do right actions. Heredity, character, and environment may make it very difficult to do right, for instance in **the slums**, and comparatively easy in more favoured homes, but always the act of free will is possible. The method of operation is always the same. The mind perceives some good end or purpose, and keeps it steadily in view. This gives rise to a feeling of pleasure in its fulfilment, which results in the appropriate action being performed. Hence the wisdom of **Dr. Samuel Johnson's** advice for **overcoming a temptation** to evil. When a wrong purpose presents itself to the mind, the right way of dealing with it, he said, was **not to oppose it directly**, and so fasten attention upon it and increase its power, but to **think of some other good purpose** and concentrate attention upon it. In this way the temptation is weakened and dies away out of the mind.

Again freedom of the will does **not** mean that the will is **free from the law that every effect must have a cause**. It does not mean that the will can act without a motive, or do anything at any moment by mere caprice. A **motive is essential** for any act, and freedom of the will means that the **will can create its motives**, or select the motive it chooses to obey, or **transform a weaker motive into a stronger by its own power of self determination**. What the doctrine of the freedom of the will **does deny** is that **an act of the will is the inevitable**

and mechanical result of a preceding motive. In fact the term free will is somewhat unfortunate as leading to misunderstanding or misrepresentation, and the term **Self Determination** of the Will would be **more accurate**.

The theory which denies the freedom of the Will is often called **Determinism**, because it holds that the actions of a man's will are "as mathematically fixed at his birth as are the motions of a planet in its orbit." That assertion is **founded on the assumption** that **the only real world** is the **material** world governed by mechanical laws. Mind is not the same as matter. We cannot think of the one in terms of the other. If they were the same, they should be able to assimilate the same food, and we should be able to feed the mind on bread and meat, or the body on ideas. The assumption is **contrary to instinct, experience, or understanding**. There is a gulf fixed between mechanical motion and thought which cannot be bridged. That **the mind uses the brain** as its instrument is no more proof of the mind being brain than **your using a wheelbarrow** proves you to be a wheelbarrow. Those who support Self Determination, or Freedom of the Will in man, assert that besides the material world there is a **higher spiritual world, ruled by a higher law of freedom**. It is ruled no doubt by the law of cause and effect, but in it **the will itself is an independent cause**, freely selecting its own motives for action, and not mechanically compelled to obey any. Consciousness and experience cause us to believe in our self determination. Loss of freedom would lower the dignity of man, and would make him an automaton. It would deprive hero worship, for instance, of all reason, if the hero's greatness were merely the result of external causes and not of free self realisation.

The only possible '**proof**' of freedom, however, is to **put the moral law into action** by obedience to it. Those who refuse to do so without a previous proof that this is possible, are **like a man lost in the mountains**. Return is impossible, and in front of him is a deep chasm. A bold spring is the only way of escape. But first he demands a proof of its possibility. That, of course, is

impossible, yet he refuses to put the matter to the test, and dies. More and more, however, **this materialistic view** of the world and man is **being abandoned by scientific men** as not in accordance with the facts.

Many **consequences** follow from the freedom of the will. Upon the strength or weakness of the will depends the **success or failure of life**. There are **great differences in individuals** regarding the strength of their wills. Some, like Socrates, when they see what is right, can choose at once to do it, and will never turn aside till it is done. Others may see what is right and promise to do it, but none can trust them. Why is this? Instead of concentrating their attention on their purpose they allow all sorts of hindering ideas to distract their minds, and fail to carry it out. Such persons are said to have weak wills. They are wanting in the chief factor for success in life, which is will power, and not strength or cleverness.

The will can be trained, and the following rules can be given for that purpose.

(1) **Act promptly** when you see what is right and what wrong. Procrastination is the thief not only of time but of character.

(2) **Train the will to persevere**. After a failure too many **give up** with the excuse that it is vain to try again. They may pretend to humility, but it is **laziness, or worse**. In forming a good habit, it is important to **avoid even one failure**, as that hinders its growth, but if it occurs, never give in. The reason why many scholars of great ability never come to anything after leaving school is their weakness of will and perseverance. Many dull pupils, on the contrary, often do brilliantly afterwards, because they are plodding and persevering.

(3) **Think nothing impossible**. Mirabeau, one of the leaders of the French Revolution, when one said to him, "Impossible!" replied, "Impossible? Never mention to me again that blockhead's word." When **President Wilson** of the United States of America was told that his plan for a League of Nations was Utopian, he denied the word, because, if men set their wills to it, nothing was impossible.

The **chief means of training** the will has been found to be through **muscular activity**, such as manual work or physical exercise. In such activities we become most vividly conscious that we are exercising our own wills. A strong, healthy body is important for a strong healthy will. **President Roosevelt** as a boy was too weak and sickly to go to school, but by physical training and exercise he made himself strong and vigorous, with intense energy and will power. Not merely exercise of the large muscles trains the will, but also smaller and finer actions, such as those involved in the determination to sit properly, to write, draw, or speak correctly. **Thoroughness trains** the will, but **superficial and slovenly work weakens** it by weakening the habit of persistence.

The will may be paralysed by bad habits or laziness, but it may **also be bloated or over-developed** into wilfulness or obstinacy. **Stubbornness** is a disease of the will. Some people carry it through life. They pride themselves on their firmness of will, and are unwilling to listen to fact or reason. Persuasion can do nothing. They are like **the ass in Aesop's Fables**, which left the road and made as fast as he could for the edge of a precipice. His master ran after him, and seizing him by the tail, endeavoured to pull him back. The ass resisted and pulled the opposite way till the man had to let go his hold, saying, "Well, Jack, if you will be master, I cannot help it. A wilful beast must go his own way." So the ass fell over the precipice and was killed. If a stubborn person does not usually meet so sudden a check as the ass, he is too **often the cause of prolonged unhappiness or loss** to himself and others. **Wilfulness** is really a **mark of a weak will**. The will is never strong, unless it knows how to obey. If a man tells us he cannot bend, we know he is a cripple and an invalid, and if the will is so stiff that it cannot bend, it is a sickly and bloated will, which will bring misery and disaster at last.

Of course **the will needs enlightenment**, so that it may know what is good. This is supplied **by reason and conscience**. It is **our duty** to seek to know what is.

right, to **keep an open and teachable mind**, so that we may continue to learn more accurately what is the highest good, and how to apply it. **As we learn this**, and train our wills to choose and do the right, **social evils** such as drunkenness, impurity and gambling **will be put down** and disappear, and a higher and finer type of manhood and womanhood will be developed. What **the goal is we see in Jesus**, who was the **Man of Perfect Will** as well as of knowledge of God and goodness. We do not realise **how strong willed** and masterful **Jesus was** with all His love and gentleness. We see Him master John the Baptist and insist on his baptising Him. As a teacher He was resisted everywhere, as a Healer He was attacked for healing on the Sabbath, and showing mercy to lepers that were Samaritans. He was blamed for associating with taxgatherers and other outcasts. Nicodemus, the Woman of Samaria, His mother and His brethren, His disciples and the crowd **all tried to divert Him** from His course, but **He never wavered**. This unfaltering tenacity of purpose awed and thrilled every one who came near Him. Strong of will Himself, **He loved men of strong will** like John the Baptist, who was no reed shaken by the wind, or Peter, the man who became a rock. **This strength** of will is **gained only by the surrendered will**, surrendered to a great and unselfish purpose. Such was Jesus' will. He declared, 'My meat is to do the will of Him that sent Me,' and in the great Agony He triumphed because He could cry, "Not My will, but Thine be done."

LESSON XXVII.

DUTY.

Ex. 20. 1-21, Deut. 6. 5-8, Lev. 19. 18, Mt. 5. 1-16, Lu. 10. 25-29.

We have already seen that **moral action has three characteristics**. The **Intellect** perceives that the action is in harmony with the Highest Good known to it. **The Feeling** of Obligation, or Duty, arises in us when

this harmony is perceived, and lastly **the Will** must freely choose to act either according to or against that knowledge. We have already considered the Highest Good, and the Freedom of the Will ; it still remains to consider the Feeling of **Duty**.

In the general sketch of ethical thought we have seen that the nature of the Highest Good advocated in each system caused a great variation in the strength and authority of the accompanying feeling of duty. By the Utilitarian and other theories it is largely a matter of calculation, and liable to be perverted, or weakened, or to disappear, but, according to the view of **Christian Ethics** which we have seen is best, **its authority is absolute**.

Duty may, therefore, be **defined as a feeling of absolute obligation**, which accompanies the recognition of an action, which is within our power to attempt, as being **in harmony with the highest Good we know**. It is a recognition of the fact that there are things which ought to be done, and others which ought not to be done, **quite independently of our own wishes**. It is a feeling inborn or **innate in every human being**, as Wordsworth implies in his great Ode to Duty, when he calls it "Stern Daughter of the Voice of God." Its **development**, of course, is **gradual**. **The child** is born only with a capacity to learn, and certain instinctive tendencies and feelings, such as trust, fear, love, hatred, pity, duty, etc., which develop with his growth and experience of life. **The growing knowledge** of right and wrong is **accompanied by the growth of a feeling of duty**, and it is the task of education and moral training to develop a strong and enlightened sense of duty, which is essential for individual happiness and national prosperity.

The range of duty therefore varies for each individual according to his capacities and knowledge, and it is generally **impossible for others to decide** when an individual has done his duty fully. Hence Christ's command, 'Judge not, that ye be not judged.' When we say that one has **only done his duty**, and deserves

no praise, we use the word in the sense of **the average conduct required of everyone** by society, *e.g.*, diligence in work, truthfulness, respect for parents, etc. **Duty in the full sense** of the term we call **heroism**, but the hero himself does not do so. To him the heroic act is simply duty and no subject for praise or boasting, as we see, for instance, from **Sir Richard Grenville's** dying words to the Spaniards after the fight of his ship, *The Revenge*, with the whole Spanish fleet off the Azores.

“ I have fought for Queen and Faith like a valiant man
and true ;

I have only done my duty, as a man is bound to do :

With a joyful spirit I, Sir Richard Grenville, die ! ”

And he fell upon their deck, and he died.

However uncertain the judgment of others may be, yet **every one carries a sure judge within**. At the bar of **Conscience** there is no escape. We are bound to follow the highest of which we are capable, to choose the highest good we know, and always to do our best, or to suffer shame in our own eyes. **That involves** readiness to undergo **pain or give up pleasure joyfully**, if duty demands it. But the **reward** is great, even the **blessedness** which is better than happiness, which made Stephen's face like the face of an angel at the moment of martyrdom, and which Christ has promised to all faithful followers in the Sermon on the Mount.

The **Method of Moral Instruction** should be **positive**, not negative. The negative command is necessary to stop actual evil or wrong-doing, as in the case of the Ten Commandments, whose negative form shows the prevalence of evil. But **in education negative commands are faulty**, as they suggest restraint and may rouse a feeling of opposition. They may even be a first suggestion of an evil act, which would otherwise not be thought of. **Lady Astor** is not the only one who, as she confessed, when forbidden to do anything, immediately wanted to go away and do it. **The positive command**, or suggestion, on the contrary, **presents** to the mind **only what is right**. It appeals to heart and

imagination and the desire to do things, and thus actively develops the good will.

The development of the feeling of Duty begins in **the home**, which is the earliest school of morality. The child finds his conduct directed by his parents and others, and that some actions are approved and others condemned. **Instinctive love** of his parents, his tendency to act on **suggestion** or by **imitation**, and perhaps **an element of fear** of the consequences of disobedience make him choose the first class of actions and avoid the other. From this it is an easy step to **see that this control** and even punishment are **prompted** by his parents' affection and **desire for his welfare**. The restraint is often felt irksome, as shown by the frequent child's complaint, "You are always telling me not to do what I want to do," but self will must be conquered by the stronger affection. Guiding activities into good directions by positive suggestions such as feeding the birds, helping mother, acting like a man, etc., is best, and avoids the feeling of restraint. **By the 5th or 6th year** the child has **learnt by practice** what is right and what wrong, but **the authority** for action at this stage is **external and personal**. Good tendencies in the nature are being developed and strengthened, though the abstract **idea of Duty** is **still unformed**. The religious instinct is also developed from the idea of an earthly father to that of a heavenly one, whom the child is still more bound to love and obey. If, however, **training** has been **unwise and blindly repressive**, **evil impulses** of anger, hatred and opposition to authority **will be developed**, and the child will have a bad start in life.

At school the feeling of **duty widens its range**, and becomes more generalised. **More definite restraints** and rules must replace the intimate discipline of the home. Discipline should **never be arbitrary**, or there is renewed danger of awakening a spirit of opposition to what in itself is right, and necessary. School duties are simple and clearly defined, and easily understood, **reasons can be given** for their enforcement, so that the pupil can see that they are intended to help him, even against

himself, to reach a purpose which his mind approves. An offender sees that unless they are enforced the purpose of the school cannot be attained, that disobedience is unfair to others and injures them as well as himself. **As knowledge and experience of life increases, the power and comprehensiveness of the feeling of duty grows till it rises at length to the Christian ideal of Duty,** which we have already seen to be Love to God and to man as our Rule of Action.

The aim of moral training should always be to help the child to restrain and **govern himself**, on the principle that "the moral man governs himself." Unless this aim is kept in view the 'spoilt child' is the result, who **may behave well** from fear, **as long as external force** is brought to bear on him, but when this is removed, as in the end it must be, he is helpless to do what he knows to be right, and to restrain his ungoverned impulses or desires. **Such children** seem unhappily **on the increase**, both from the growing dislike of parents to take trouble for, or to give pain to their children, and from the general tendency to encourage freedom at all costs.

Freedom, however, does **not mean absence of restraint** or power to do as one pleases. It is **power to choose a higher purpose instead of a lower**, and the highest freedom is, as we have seen, to choose the highest good in preference to the temporary and narrow gratification of selfish desires. We see this truth in every direction. By **obeying** the constraint of **the laws of nature**, man finds himself freed from her opposition, and gains more power and freedom for himself by securing her aid. By **obeying** and entering into **social relations** man gains many advantages which, unaided, he could not get, and thus increases his freedom. Similarly, to gain **freedom in one's soul**, **opposing desires** must be restrained and **brought into harmony**, which is possible only if what we know to be highest is made the object of our desires. This **does not mean the annihilation** of the lower desires, **but rather a transmutation** of the lower instinct, so that it can pour its whole energy into the pursuit of some higher good, which will satisfy it equally, or even

better. For instance, if you crush the **fighting instinct**, you get **the coward**, if you do not restrain it, you get **the bully** : and the aim of moral education should be to harness the instinct to some high ideal, and make the mere pugnacious animal a persevering searcher after truth, or an indomitable **fighter for right and good causes**.

Many people have heard so much about **the importance of self expression** in education, and the danger of repression of instincts from psycho-analysts, that they are positively **afraid to repress anything**, even bad conduct, and vaguely hope that things will come right in time. This is **unfair to the child**, exposing him unprepared to the inevitable and severer repressions of after life, and is **wrong educationally**. **Repression is a necessary element** in all good and firm character, but **there must also be re-direction** of misdirected energy into a better channel. Otherwise repressed ideas may in exceptional cases return from the sub-conscious mind and upset the mental balance. This only happens, however, in weak and ill-regulated minds. Where the lower desires and impulses have been transformed into the pursuit of higher ideals, no such danger need be feared. As Wordsworth says in his great Ode—

Serene will be our days and bright,
And happy will our nature be,
When love is an unerring light,
And joy its own security.
And they a blissful course may hold
Ev'n now, who, not unwisely bold,
Live in the spirit of this creed ;

Yet seek thy firm support, according to their need.

Duty as a motive power in life is essential for a reliable character, and for the true welfare of individuals and nations. **All duties are important**, even those that may seem small. The light of a candle is more important in a small room than that of a star, and the faithful performance of **small duties** is often **a surer test of character** than that of great. **A scholar's duty** is

for him as important as a soldier's to his general, or a citizen's to the state. Duty must be **done at all costs** even to the death, as shown in the well known story of Casabianca at the Battle of the Nile, or **Jack Cornwall** at the Battle of Jutland. **In business** it has sometimes happened that **an unscrupulous master** has required assistants to tell falsehoods about goods on pain of dismissal. The only honourable course is to refuse, and generally such sterling character accompanied by hard and faithful work, as it naturally is, has ensured after success. The plea of necessity to do what one knows to be wrong is slavish.

Many examples occur all through history of how duty, bravely done, has inspired mankind to noble and self-sacrificing effort. **The Three Hundred Spartans** at Thermopylæ, under Leonidas, by their fight to the death against overwhelming odds, inspired Greece to drive back the Persian invaders and save freedom for the world. The **Roman sentry**, whose skeleton was discovered **at the gate** of the buried city of **Pompeii** with a hand still grasping his lance, is but an instance of that stern obedience to duty which gained for Rome the empire of the ancient world. **Nelson's** signal before Trafalgar, "England expects every man to do his duty," and his dying exclamation, "Thank God, I have done my duty," show the ruling idea of the hero's life. **The strongest compulsion** of all is that of **Christian duty**, as expressed by St. Paul in "the love of Christ constraineth me." It was that which sustained him in his 'deaths oft' during his wonderful missionary career. That was the impelling motive of **Wilberforce** in his fight to free the slave, and of **Lord Shaftesbury** in his lifelong labours against the deadliest opposition for the protection of the weak and helpless. For them he sacrificed a high political career, power, wealth, ease, home comfort, and scientific and literary pursuits to which he was devoted. When appealed to, he consulted his wife, but she bravely did not hinder him. "It is your duty," she replied. "The consequences we must leave. Go forward, and to victory." In that spirit he laboured as the champion

of a new spirit of humanity in industry. Workers in factories, in mines and collieries, in brickfields, in shops, in agricultural gangs were benefited. The inhuman treatment of the insane in asylums was improved. The climbing boys of the chimney sweeper, the homeless street arab, the flower girl, the costermonger, the shoe-black, the thief, the discharged criminal, all were his continual care. "Love, serve," was his ancestral motto, and gloriously did he carry it out till at the age of 84 he was **borne from Westminster Abbey to his rest.** With body worn out by ceaseless service, his zeal was unquenched to the end. "I cannot bear," he said in his last days, "to leave the world with all the misery in it." By the poor and friendless he was deeply loved. "There goes our earl," said one of the waiting thousands that lined the London streets on the day of his funeral. "God knows he loved us and we loved him. We shan't see his likes again." Shaftesbury's devotion should be a challenge to all of us to help in such work, whose need is as great as ever, and whether in public or in private, faithfully to do our duty to ourselves, to others, and to God.

LESSON XXVIII.

THE PROBLEM OF CONSCIENCE.

Lu. 11. 33-6, Rom. 2. 14-15, Ps. 51, Mt. 27. 3-5.

Since duty, whether as a line of conduct to be pursued, or the feeling which urges its pursuit, is so important and so inflexible in its demands, **the next question**, which naturally arises, is whether there exists in human nature **any element which guides and strengthens the feeling of duty**, and punishes its neglect. That element is **Conscience**, which may be defined as, 'That activity of our nature which gives strength to the feeling of duty by determining right or wrong, and pronouncing approval or condemnation on our actions accordingly.'

The problem of the **origin and authority of Conscience**, or as it is often called, The Moral Sense, is of the utmost importance in morals. **The Christian view** of conscience, and the view of almost all mankind is well **expressed by Byron** in his lines—

Whatever creed be taught, or land be trod,
Man's conscience is the oracle of God.

In our Bible passages **Christ compares it** to a candle giving light as to right and wrong in our minds. **St. Paul** calls it the Law of God written in our hearts, so that even the heathen can know what is right or wrong, if they are willing to listen to it. The other passages illustrate the working of conscience on men's minds after committing sin, either to repentance and life, or to despair and death. It is **an original part of man's nature**, born with us, and developing naturally with our growth. It has been compared to a **Court of Justice in our hearts**, set up by God, which is always sitting and never takes holidays. It is a strange and awful court, for every man or woman, boy or girl, holds all its offices. Each person is judge, and witness, and accused, and against its sentence there is no appeal. It executes its own sentences, and of **the horrors of an avenging conscience** it is true what Byron again says,

No ear can hear, nor tongue can tell
The tortures of that inward hell.

Some of the greatest writers in the world like the Greek dramatist **Aeschylus** in *The Furies*, and **Shakespeare** in *Macbeth*, have tried to depict its horrors, and in history there are many instances. **Charles IX. of France**, who ordered the great massacre of the Protestant Huguenots on **St. Bartholomew's Day** (1572 A.D.) was ever after haunted by remorse. He told his physician, "Every moment, whether I am asleep or awake, visions of murdered corpses, covered with blood and hideous to the sight, haunt me. O, I wish I had spared the innocent and the weak!" He died two years afterwards, never having had a moment's peace for his tortured mind. After **the Massacre of Glencoe** (1692 A.D.) the **Earl of Breadal-**

bane who planned it, tried to assume an air of unconcern. But we are told his soldiers saw he was not the man he had been. "The form of his countenance was changed. In all places, at all hours, whether he waked or slept, Glencoe was forever before him." We repeatedly hear of **undiscovered murderers** even many years afterwards, giving themselves up to justice rather than endure longer the stings of conscience. **Conscience money** is paid every year anonymously to the Chancellor of the Exchequer by some who have secretly defrauded the taxes. In short, in every matter in which we do wrong, if we tell lies, or cheat, or are idle and scamp our work, we are **laying up self contempt and unhappiness** for ourselves.

Conscience may be deadened for a time, but it never dies. Such was **Judas's** conscience when he bargained to betray Jesus, but it awoke when the deed was done, and in his despair he hanged himself. **Felix**, the Roman governor, was guilty of almost every crime, but felt no sorrow for them, till he heard Paul reason on righteousness, temperance, and judgment to come, but then he trembled. Unless sin is repented of and forgiven, conscience will follow us in the future life, and as Christ tells us will be **no small part of the punishment of hell**, where the gnawing worm of remorse never dies, and the fire of punishment is never quenched.

On the other hand there is no happiness comparable to the **joy of a good conscience**. It gives courage to face disapproval of the great and powerful, to withstand ridicule and scorn of the thoughtless, to endure adversity and even death. In the midst of outward trouble there is inward peace, as Shakespeare says,

A peace above all earthly dignities,
A still and quiet conscience.

We may well follow the advice of **George Washington**, "Labour to keep alive in your breast that little spark of celestial fire called Conscience."

Another view of Conscience, however, has been put forward by the rival theories to Christian Ethics,

namely, the naturalistic view of Conscience, which denies that it is an original part of our natures, born with us, and asserts **that it is purely a growth of experience.** **Murder**, for instance, by this theory was at first regarded by men merely as an injury. But as men learned by experience its widespread evil effects upon the community, a deeper condemnation was passed upon it, and **by education and heredity it came to be regarded as wicked.** Similarly the blood feud was condemned as wicked from experience of its evils, and was weakened into a money compensation, and finally to a legal punishment imposed by the community and not by the injured person. In this way, they say, has arisen the condemnation of revenge by the conscience. **Calculation of the general welfare** by the individual, **strengthened by education, heredity and public opinion**, are, in short, asserted to be the origin of conscience.

These explanations have much truth, so far as they go. The reason and the will can certainly be influenced by knowledge of facts and by surrounding opinion, but such influences **do not explain** the **widely different feelings** with which we regard the performance of moral actions and other actions equally approved by law and custom. **Identical actions** also, equally **beneficial** to the community, may be **judged quite differently** by conscience. It was common 300 years ago to give money to **ransom Christian slaves** from the pirates of Algiers, and captives themselves were sometimes able to **buy their own freedom.** Both acts were equally beneficial, but while the first would be highly approved by conscience, the second would not excite any moral approval. **For a policeman** to arrest a disturber of the peace is a mere routine act for which he is paid, but for an ordinary **citizen to go to the policeman's assistance**, if necessary, excites high praise. Similarly the theory of conscience as a product of experience **does not explain** the **unique feeling of misery and shame** which we feel after actions disapproved by it. To fail to relieve a genuine case of distress from poverty brought on by no fault of its own, ought to make us thoroughly

uncomfortable and despise ourselves, if we have the means to relieve it. To fail to relieve it when brought on by wilful misconduct, or when we have no means ourselves, is not condemned. The unique **feeling of approval by conscience**, the joy and peace of feeling that we have acted worthily of our manhood or womanhood, is something **quite different from** "the lore, of nicely **calculated** less or more," and the anguish caused by a **disapproving conscience** quite **different from the disappointment** of mere failure.

Conscience acts both before and after the action of the will. It has two offices, to guide before the action and to judge after it. An act of conscience **has the same three elements** as other moral actions, knowledge, feeling and choice. When first **the idea** of some action, such as **telling an untruth** to attain a certain end, comes into the mind, **the opposite idea**, by a Law of mental Association called the Law of Contrast, **risks with it** to oppose it. This idea causes at once the peculiar feeling of pleasure, or displeasure, and obligation which we call duty to arise in the mind, and lastly, the act is approved or disapproved by conscience. This **approval has nothing to do with the consequences** of the action in the outer world. If it is to falsify an income tax return, the act might be profitable to us materially, but conscience will condemn it all the same. If the person wills to do it in spite of this, then the conscience is wounded, and causes him such pain that often he repents and tries to make amends. **The special pain of the feeling of sin and guilt** arising from a wounded conscience **is caused** (1) by loss of self respect. One feels one has acted unworthily of one's true nature. (2) Keenest sting of all, one feels the action is one's own. We alone are responsible for it, for **we have freely chosen to do wrong**. This is **the great mystery of human nature**, how one can freely choose to do wrong, knowing it to be wrong. It is the mystery of the existence of evil in the world.

Some **practical lessons** follow from this discussion of the origin, authority and working of conscience.

(1) Conscience is born with us, but only in germ, and

needs to be developed and trained. Obedience to its commands will strengthen and widen the feeling of right and wrong till it becomes a very sure guide. Neglect of its commands will weaken it, till at last it ceases to trouble one, and seems dead. We have seen this is not really so, nor do such persons escape punishment even in this life. **The dead conscience is the most terrible penalty of all.** The **moral nature has ceased** to grow, and such persons will never reach true manhood. If **the intellect** by some disease **ceases to grow**, and a person becomes **an idiot**, we do not think him well off because he does not know he is an idiot. Similarly, if a man is so degraded as not to know or care for the difference between right and wrong, and becomes **a moral idiot**, he is suffering a punishment none the less terrible because he does not know it. This is the meaning of **the old Greek legend of Circe** turning Ulysses' companions into swine. They were **happy, but only as brutes**, and like Ulysses, **we pity them** for their awful loss of manhood.

(2) Again **conscience needs enlightenment.** It can only judge according to the highest good it knows. It can respond to the highest when it sees it, but there are **many hindrances to true vision.** **Ignorance and slowness of mind, habit and custom, public opinion, vested interest, etc.,** may hinder a true knowledge of right and wrong. The conscience therefore needs to be educated. The **conscience of a savage or a child** is very narrow and crude. **The public conscience** varies in content in different centuries, *e.g.*, in the matter of bribery and drunkenness **in the 18th century**, as already mentioned. The same is true of **the 19th century.** One would hardly believe that slavery could be defended as moral in the United States of America, when Christianity declares that all men are free in Christ, and their own Declaration of Independence said that all men were created equal, and endowed with certain inalienable rights, and "among these are life, liberty, and the pursuit of happiness." Yet in 1861 **The Southern States** set up an independent government, and **announced**, "Its foundations are laid, its cornerstone rests upon the

great truth that the Negro is not the equal of the white man, that **slavery is his natural condition**. Our new Government is the first in the world based upon **this great moral truth**." It took a fierce war and the sacrifice of 1,000,000 lives to enlighten the mind of the South on that aspect of the moral law. **The outraged moral law** has a way of **avenging itself terribly** on transgressors. **The German defeat** in the Great War is a still more terrible instance of the havoc wrought among innocent and guilty by an unenlightened conscience. **The progress of social reform** is a history of the **progressive enlightenment of the public conscience**, and the duty to seek enlightenment on social questions, and to spread it among others, rests upon us all.

LESSON XXIX.

HABIT AND CHARACTER.

Dan. 6. 1-10, 16, Prov. 5. 22-3, 11. 3, 22. 6, 27. 22, Lu. 4. 16,
Gal. 6. 7-9, Rev. 22. 10-11.

The discussion of man's responsibility for his actions under the heading of the freedom of the will, of the absolute obligation to do one's duty, and the guidance and help of conscience in the performance of an action, leads up naturally to **the results of their actions** on men and women, *i.e.*, to the question of Habits and Character.

Nothing is more important in life than the formation of good habits. **Carlyle** has said, "Habit is the deepest law of human nature. Habit and imitation; there is nothing more perennial in us than these two. They are the source of all working and all apprenticeship, of all practice and all learning in this world." **The Duke of Wellington** once exclaimed "Habit a second nature! Habit is ten times nature." It may be our greatest strength and our greatest weakness. It is as **strong among lifeless things and animals** as among men.

Once formed it can hardly be broken. It is important, then, to know the nature of habit, and how it is formed, and to be careful what habits we form.

Habit may be defined as the tendency of nature by which **actions once done are made easier to do**, and therefore are likely to be repeated. **A suit of clothes** fits better after being worn several times, for the cloth has acquired a habit. **Paper** once folded in a particular way is more easily folded again in the same way, for it has acquired a habit of folding. **Water** by flowing makes a channel for itself, and when it flows again after stopping, it takes the same old course, as the easiest. It is the same with the mind and body. When we think, the **nervous energy** in our brain makes a tiny path for itself, setting in motion some train of thought or action. When we think of the same thing again, the nervous energy tends to follow the old path, which is already there, and to produce the same result, which becomes easier every time.

Habits are **physical, mental, and moral**.

(1) Almost all **our common actions are habitual**, and done unconsciously or automatically. At first walking is a difficult action needing all the will and attention of a child to learn. So are speaking, and running, etc., but soon they become habits, and we never need to think of how to do them, and can carry them on while attending to other things.

(2) There are **mental habits also**, such as the habit of correct spelling, of remembering things, of mastering one's work before one leaves it, and of doing one's best always. On the other hand we may form habits of forgetfulness, or inattention, or slovenly work, which will make us failures in all we do, by carelessness in training the mind.

(3) **Moral habits** are those which **result in good or bad conduct**, and therefore are **closely connected with many physical and mental habits**. Thus a **lazy habit of body** causes unpunctuality and trouble to oneself and others. The body may acquire **an alcohol habit**, and have such a strong craving for it, that it causes the

ruinous moral habit of intemperance. **Certain drugs**, which doctors call **habit forming drugs**, especially alcohol, nicotine, opium and cocaine, create strong bodily habits and cravings for them, and are **very dangerous** to bodily health and moral character, and should be strictly avoided, unless under doctor's advice as remedies for disease. Almost all **mental habits become also moral** habits, helping or hindering the formation of good character. Want of perseverance, inaccuracy, and slovenliness have moral as well as mental effects, but there are **some habits so closely connected with** the formation of a **good will**, ready to choose the right and resist temptation, that they are especially called moral habits. Such are Plato's **Cardinal Virtues**, Courage, Temperance, Wisdom and Justice, and the Christian Virtues of Faith and Love, which, with many others, may be called **religious habits**.

The **benefits of Habit** are two. (1) They **make actions easy** that at first were difficult, and thus **diminish fatigue and save time**. A first lesson at drill tires one very much, and the motions are gone through slowly, but soon they are repeated with ease and speed. This is true of mental as well as physical actions. New ideas are at first difficult to understand or master, but habit makes them easy and familiar, and studies once disliked become a pleasure. (2) Habits, when formed, **set free our attention and will for something else**, and thus add to our power. People who have formed the **habit of rising early** in the morning are saved the daily struggle of one who has formed no such habit. When **cycling** or piano playing has become a habit, we need not attend closely to them, and can admire the scenery or carry on discussions at the same time. **David Livingstone**, the great African missionary and explorer, learned the Latin Grammar while working as a 'piecer' in a spinning mill near Glasgow, and **Miss Slessor**, the famous West African pioneer missionary, studied many books while working as a mill girl in a jute factory in Dundee.

The **danger of Habits** is that all our modes of thinking

and acting may become governed by habit, and **when new ideas or circumstances are met with, the mind cannot deal with them** properly. When Galileo discovered that the earth revolved on its own axis and that the sun did not go round the earth he was forced to recant his teaching by those whose closed minds rejected the new truth. When **Hargreaves, Arkwright, and others** invented new methods of spinning and weaving by machinery, their machines were broken and themselves persecuted by those whom old habits prevented from seeing the value of the inventions. Nowhere is **this danger** so great as in **morals and religion**. The leaders of the anti-slavery agitation in America were denounced and persecuted by those whom habit had blinded to the injustice of negro slavery, and men like Wesley and Whitefield were driven out of the Church of England by men whom habit prevented from having an open mind for truth. So true has it often been, as Christ declared, that each generation stones its prophets, and their successors build their monuments.

It is therefore very **necessary to be careful about all our actions**. A single act may seem of no importance, and this is often used as an **excuse for yielding to a temptation** 'just for once.' But every act leaves its trace in our brain, and goes to build up a habit which in time will become a strong cable to keep us safe from the floods of temptation, or a chain to bind us to a sin from which we cannot escape. **Habits are formed insensibly**. Each evil act is like the flake of snow falling on a mountain side, seemingly of no importance. But when the flakes accumulate they become the mighty avalanche sweeping away everything in its path. Each good act equally forms good habits. Separate acts of learning make an expert, a master of one's subject. **Steady and faithful work will make a pupil of only average ability a competent master in his occupation**, while a **brilliant but erratic worker usually fails**. The steadfast performance of good acts and unselfish purposes will give such strength to goodness, that the strongest temptations will lose their power.

The result of habits is called **Character**, good or bad as the case may be. None are absolutely the slaves of their habits, but on the whole **Thackeray's saying** is true, "Sow an act, reap a habit; sow a habit, reap a character; sow a character, reap a destiny." **The Bible** is well aware of **these truths also**. It emphasises the importance of **learning good habits when young**. Scientific men say that in most of us our **character** has **set like plaster by the age of 30**, and will never soften again. From **9 to 12 years** of age is often said to be **the great habit forming age**, but all through youth up to 17 or 18 character is being moulded, and when good habits are then formed, a good and worthy life is almost certain to follow. The Bible also warns us of the sure consequences of habits, and even that they will continue after death. **Habit helped Daniel** to stand up for freedom to worship God; **and even Jesus** was helped by it to go regularly to church on the Sabbath.

To form good habits two rules have been given.

(1) When a good resolution is formed **never omit or delay to put it into action**. Strike while the iron is hot, and take as many opportunities of repeating the action as possible, till the habit is established.

(2) When forming a habit **never permit any breaks or exceptions**. The exception neutralises or confuses the effect of previous actions, and makes the character uncertain and unreliable.

To change bad habits is very difficult, and can only be effected when the light of **some higher purpose in life** is turned upon it, and reveals to the person its folly and wrong. The new purpose, if **resolutely cherished**, will gradually replace the inferior action by a better one, till the good habit is established in place of the old one, but only after **many fierce struggles** between the two **and perhaps many failures**. The most **striking instance** of such change is **religious conversion**, by which many hopeless human wrecks have been restored to lives of respectability, usefulness and honour.

LESSON XXX.

THE CARDINAL VIRTUES.

I.—TEMPERANCE OR SELF CONTROL.

Ps. 15., Phil. 4. 4-9, Prov. 23. 19-21, Dan. 1. 3-5, 11-21,
Gal 5. 22-6, Jas. 3. 1-18, Rom. 14. 15-21.

When the **performance of Duty** becomes a **habit and a joy**, men attain to a **virtuous life**. Many duties are performed merely from a sense of duty, because there is a conflict between duty and inclination. In such cases the habit of doing one's duty, if established, is a great help, but there is no joy in such duty, and our performance of it is naturally less energetic and effective. When all inward opposition is removed, however, and duty is performed with whole-hearted energy and joy we attain to **Virtue**, which meant to the Greeks the **highest excellence in living**. Virtue is the **accumulated power of many good actions**, and of habits of duty, which makes easy and certain the choice of good actions in the future. It is the **innate yearning after the highest life** which urges men on in the upward path. All the great thinkers and leaders of mankind would agree with Milton's exhortation in his poem of Comus—

Love Virtue ; she alone is free.
She can teach you how to climb
Higher than the sphery chime ;
Or, if Virtue feeble were,
Heaven itself would stoop to her.

The word, **Virtue**, is used also in a **narrower sense** to denote a **particular habit of action** directed towards a good purpose, because it is only through individual good actions that a virtuous character can find expression. Such individual Virtues are very numerous, but **Plato's famous classification** (v. Appendix IV, p. 100) is simplest and most comprehensive. **The first of his Cardinal Virtues is Temperance, or Self Control.**

Temperance may be defined as the control of the desires and appetites by the will, so that they may conform to the highest good of man. It is concerned

chiefly with the exercise of the lower part of our nature, the physical desires and appetites, but is none the less important, as the body is the necessary foundation of all virtues. St. Paul in Galatians puts it as a kind of climax of the fruits of the Spirit, and says it needs the help of the Holy Spirit really to practice this virtue, though every one can see many reasons for trying to do so. Temperance properly means the restraint and not the annihilation of desire ; moderation in use, and not total abstinence from the use of the thing desired. Yet circumstances may arise in which **the highest good may compel abstinence** as a duty.

(1) An essential element in Temperance is **self-mastery**, and a physical appetite may be so strong in an individual that it may be necessary in the interests of the moral life to abstain altogether from indulging a desire, lest it should overcome the purpose towards goodness. Self denial is essential in the training of character. This **duty of abstinence** occurs **oftenest**, perhaps in the case of **artificial or conventional desires, such as for alcohol**, which have no essential connection with a good life.

(2) **Abstinence** from a lower desire may be necessary **to achieve a higher one**. Thus a man may abstain from **amusements** to win knowledge, or fame, or artistic success, or a moral ideal. Such has been the inspiration of numberless Scottish Boys, of men like **Samuel Johnson, Palissy the Potter, or Abraham Lincoln**, or the heroes praised in the **11th chapter of Hebrews**, and of **Paul**, who says, " I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord ; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." (Phil. 3. 8).

(3) A third reason for **abstinence** is often supplied by **advancing knowledge**, which has discovered that **things once believed to be good** in themselves, unless taken in excess, are **really always injurious** to body or mind. Such is the case with **narcotic drugs**, like tobacco, alcohol, opium and cocaine, in which in view of

modern scientific knowledge it is most unwise to indulge, as we shall see later.

(4) The fourth, and **highest of all reasons** for total **abstinence** is often **social duty**, or abstinence **for the sake of others**. In a community the power of self control of its members is inevitably very varied. Many are so weak in self control from heredity, environment, or immaturity that the stronger are sometimes called on to abstain for the sake of others, "for none of us liveth to himself and no man dieth to himself." (Rom. 14. 7).

In what particular directions each individual must exercise the virtue of Temperance can only be decided by conscience, but **we all condemn**, as selfish and despicable, **one who ignores the claim of human brotherhood**, for which many, both great and humble, have sacrificed delights of home and friendship, of ease, and fame, and intellectual enjoyments, in order to help others to realise more nearly the higher possibilities of life.

Vice is the opposite of Virtue and is **the accumulated power of past evil actions and habits** to make a person choose evil actions in future. **Many common vices** are **violations of the virtue of Temperance** or Self Control.

I. Among **the Seven Deadly Sins** described by Spenser and the Scottish poet Dunbar, is **Gluttony**, or over-eating. It is a common fault of **young children**, who need to be trained to self control at table, but many are more or less guilty of it. It is an even more beastly vice than drunkenness, causing listlessness and discontent, and destroying the higher powers of the soul, as in the case of the Roman emperor, **Vitellius**. It caused **Esau** to lose his birthright and thousands of Israelites to die in the desert. (Ps. 78. 27-31). It is a **mark of decaying civilisation**, as seen in Belshazzar's Feast and the orgies of the rich classes in Rome under the rule of the Cæsars. It is a **vice of barbarians**. The **Anglo-Saxons** were notorious for gluttony, and spent the night before the battle of Hastings in feasting and drinking. **King John** died of a surfeit of lampreys, and in Edward III.'s reign laws were passed against gluttony, forbidding more than two courses at breakfast, dinner or supper. **Many**

modern banquets rival those of the degenerate Romans in extravagance and waste. Gluttony is a sin against one's own body, against one's fellow men, and against God. As **Milton** says in **Comus**,

If every just man that now pines with want,
Had but a moderate and beseeming share
Of that which lewdly pampered luxury
Now heaps upon some few with vast excess,
Nature's full blessings would be well dispensed,

* * * * *

And then the Giver would be better thanked,
His praise due paid: for swinish gluttony
Ne'er looks to Heaven amidst his gorgeous feast,
But with besotted, base ingratitude
Crams, and blasphemes his Feeder.

II. Idleness was also **one of the Seven Deadly Sins**, and is Intemperance in rest, or leisure. **The sluggard** is continually denounced in the **Book of Proverbs**. Slothfulness leads not only to poverty and want, but also to a starved and **stunted soul**. It is the fertile **soil for all other evils**, impurity, covetousness, envy and evil speaking. Just as in idle, untilled soil weeds alone will flourish, so vices alone will grow where slothfulness and want of effort after higher things reign supreme.

All idleness is dishonest. A rich man has no right to live in idleness, whether he has inherited or made his riches. His riches may have been made honestly, but only by the help he received from society around him. **Society has given to all of us infinitely more than we can ever repay**, and the only honest thing for us to do is to give in return a lifetime of enthusiastic labour. "Blessed is the man that has found his work," says **Carlyle**. "Let him ask no other blessedness." Christ's life as a carpenter and His teaching show the dignity of labour. As **Professor Henry van Dyke** sings,

This is the gospel of labour,
Ring it, ye bells of the kirk!
The Lord of Love came down from above
To live with the men who work.

This is the rose that He planted,
Here in the thorn-cursed soil ;
Heaven is blessed with perfect rest,
But the blessing of earth is toil.

III. A growing form of intemperance, and a great danger to the young, is **the habit of smoking, especially of cigarette smoking**. It is injurious to all who indulge in it, though many from stronger constitutions, or less frequent indulgence, may seem to escape its bad effects. **After the body is mature**, and the constitution established, say at 21 years, the physical effects are **less injurious**, but for **growing boys** tobacco is absolute **poison**, and has often serious moral effects. Sir Robert Baden-Powell, the famous founder of the Scout movement, strongly condemns the habit. The boy smoker, as has been said, grows up a sallow-faced, stunted man, lazy and stupid, with a weak heart.

Scientific men have discovered **the reason for the injury done by tobacco**, and how many-sided it is. The **tobacco plant** belongs to the same class of plants as the foxglove, deadly nightshade and hemlock, which are all poisonous. When tobacco is burnt there is produced—

(1) **Carbon dioxide**, the suffocating After Damp produced by explosions in coal mines.

(2) **Ammonia**, which burns the throat, and makes the blood pale and thin.

(3) A **very poisonous oil**, a drop of which, placed on the tongue of a snake, kills it at once.

(4) **Prussic acid**, the deadliest of poisons.

(5) **Nicotine**, a strong smelling, oily substance, the next deadliest poison to prussic acid. One tenth of a grain will kill a dog in 3 minutes, and in a quarter ounce of tobacco there are about two grains. It is a **narcotic drug** and creates a craving for itself.

(6) **In cigarettes** the burning of **the paper** produces **carbon monoxide**, an odourless, poisonous gas, which kills the red corpuscles of the blood, and makes them useless as oxygen carriers to the body. Hence the increased injury done by **inhaling the smoke**.

It is these substances which make **smokers at first sick and giddy**. Many boys have killed themselves by excessive smoking, and men have dropped down dead in the street, from heart failure brought on by continual smoking.

Tobacco chiefly **injures the heart**. It makes it beat much faster, sometimes 112 beats in the minute instead of about 74. This causes overstrain and disease, and finally heart failure. Tobacco also **injures the optic nerve**, and may cause blindness or weak sight. An eye doctor has said that of 38 patients who had lost their sight, 23 had done so from excessive smoking. Tobacco also causes **smokers' sore throat**, and sometimes cancer of the lips and tongue.

Smoking also **dulls the mind**. In a French college 24 out of 100 non-smokers were placed in the first class, but only 6 out of 100 smokers, and similar results have been found in America. **Every teacher** must have noticed boys, once bright and promising, suddenly becoming dull and lazy, and untruthful, and falling behind in their class work. The cause is almost always tobacco smoking.

The **cost of the smoking habit** is enormous, and is a **great handicap** on national resources, which are needed for social improvements. In 1920 the national bill for tobacco amounted to £180,000,000. During the **Great War** cigarette smoking among soldiers went to extraordinary lengths, and according to **Dr. Lapthorn Smith of London**, who had charge of a war hospital, thousands of men were invalided out of the army for alleged heart disease, which was simply the result of excessive smoking.

IV. By far the **most prevalent and most injurious** form of **intemperance** is that connected with **strong drink, or alcohol** as a beverage. It injures not merely the victim of it, turning him often into a poverty stricken brute and madman, and finally into a physical wreck, but still more his helpless dependants, and the nation itself.

Science in quite recent years **has destroyed** all the **mistaken beliefs** about the benefits of alcohol as a food, a stimulant, and a medicine. These beliefs have arisen

from the nature of alcohol itself. It is a narcotic drug, and like all narcotics, even in small quantities, it **paralyses**, more or less, **the nervous system**. It dulls the brain, deceiving men, and making **them less able to judge their own sensations**. It makes them think they are warmer, when a thermometer shows it makes them colder. It makes them think they are doing more and better work, when actual results show they are slower and less accurate. It has been shown that **the body does not assimilate alcohol**, therefore it is **no food**, but circulates in the veins for 24 hours or longer, according to the amount taken, till it is burnt out in the lungs. It is **no stimulant**, but paralyses the action of brain and nerves. Therefore **athletes** must give it up while training. The results of **the Olympic Games at Paris in 1924**, show further the advantage of continual abstinence. The final placing of the nations in these games was **America** 255 points, **Finland** 166 points, **Great Britain** 85½, and **France** 26½. The first two are Prohibition countries, and France is the greatest alcohol drinking country in Europe. Alcohol is **not a medicine**. The **best medical opinion** now **thinks it of little value**, and that other remedies are available, able to produce all its effects without its dangers to health or character. In the great **influenza** epidemic of 1917, the use of spirits was discussed by a Health Committee in Edinburgh, and the doctors on it agreed it had no special benefit. One doctor has stated that he used no alcohol in his 2,000 cases, and that all recovered. Its use in **hospitals** has enormously decreased; for instance in **Wandsworth Hospital**, London, £371 worth was used in 1875, and in 1914 only eight shillings worth.

Every part of the body is deteriorated by alcohol, owing to its two properties of **paralysing** and dulling nerve and brain, and of **extracting water** from everything that contains it. The burning sensation of alcohol in **the mouth** is owing to its extraction of water from the cells of mouth and throat. It paralyses the nerves of **the stomach**, and causes indigestion. It prevents **the liver** getting rid of its waste products, which cause fatty

degeneration of the liver, and by the extraction of water from its cells causes 'hob-nailed liver,' or hardened liver, of which 2,000 persons die every year in Britain. It is the chief cause of Bright's Disease in **the kidneys**. It lessens the supply of oxygen carried by the **red corpuscles of the blood** to the cells of the body to burn up their waste products, and weakens their vitality. The **white corpuscles** of the blood, which are really soldiers, devouring all disease-producing bacteria which invade the body, become intoxicated, and neglect their duty, so that **alcohol is an ally of every other disease**. It attacks the nerves controlling the action of **the heart**, which begins to race and so is overworked and exhausted. Fatty degeneration also takes place from the same cause as in the liver. The **veins and blood vessels** are also affected. The controlling nerves are paralysed, and the blood vessels expand and retain too much blood on the surface of the body, so that the internal body heat is carried off, and **a chill** follows. This may cause death in mountaineering or arctic exploration, and has caused alcohol to be given up in such expeditions. The extraction of water by alcohol from the walls of the blood vessels makes them become thick, and hard, and brittle, and increases the labour of the heart in driving the blood through them. This disease of **arterio-sclerosis** ends in heart failure and death, and hence the saying that a man is as old as his arteries. The important point to notice in all this is, that **these weaknesses** and diseases are not **the result of** habitual drunkenness, but of **the long and moderate use of alcohol**.

The above shows that alcohol is **a foe to all life**, and that its use as a beverage is inevitably injurious to all who use it, even though many may seem outwardly unharmed. The **true use of alcohol is in manufactures and the arts**. From it come **dyes**, and **drugs** like chloroform, and high **explosives**, and it provides a **source of power**, which will replace coal and petrol in the future, if necessary. The production of alcohol for these purposes is only in its infancy, and will more than replace the present trade in beverage alcohol as a source

of employment.

Many **social and economic evils** flow from the present trade in strong drink.

The **deteriorated nerve and brain tissue** caused by drink in parents is **inherited** by their children, and may threaten the very existence of a nation. In Britain before the war out of **the annual birth rate** of 800,000 infants, 100,000 were born dead, and another 100,000 died before they were one year old. They had not vitality enough to live. In the Registrar General's report for 1909 it was pointed out that $2\frac{1}{2}$ times as many men as women died of pneumonia at the age of 45, and the cause was the moderate use of alcohol. There is also a large excess of deaths of men over women between the ages of 40 and 60, and it has been found that twice as many moderate drinkers die of cancer as abstainers. Thus the nation loses their producing power at its best, and is often burdened with dependants. In France alcohol is one of the chief causes why the death rate exceeds the birth rate, and France is in danger for that reason of becoming a **second rate power**. Nothing is more pitiable than the lot of a **feeble minded child**, and **46 per cent.** of them owe their condition to a feeble nerve and brain system inherited from drinking parents. **Sir Thomas Clouston**, the mental expert, has said that drink was the cause of 20 per cent. of the **insanity** of Britain (about 20,000, out of 120,000 cases), and for every one made insane there are at least 20 others whose brains have been injured and made less efficient, especially for fine and accurate work, through drink. In a **printing office** it was found that type-setters after a small amount of alcohol made **53 per cent. more errors** than the average, though they themselves thought they were doing better work. In the great War, **Admiral Jellicoe** stated that **shooting was 30 per cent. worse** after the rum ration.

Commerce and industry are severely handicapped by drink. **Production** is lessened, and **costs** are increased, and thus **markets** for goods are restricted and even lost. Drink is the chief cause of **accidents** and

broken time in industry. Two out of every three accidents happen on Mondays after the week-end drinking, and three accidents happen to drinkers for one to a total abstainer. **In engineering** the average lost time is 10 per cent., but in a factory in London where only teetotallers were employed, it has for many years been only a half of one per cent., or twenty times less.

Moral evils are equally great. Lord Alverstone, former Lord Chief Justice of England, has said that 90 per cent. of the **crime** of the country was due to drink, and Lord Gorell, President of the **Divorce Court**, has said that 90 per cent. of the cases were caused by drink. It is thus the chief hindrance to the health, prosperity, social and religious progress of the people.

The **plea of personal liberty** has often been brought forward as giving a right to the existence of the drink traffic. It is a plea that has been brought forward to justify the existence of every entrenched evil in the past, when attacked, and has been dealt with already under the lesson on the Freedom of the Will (v. pp. 113-4).

Another argument for its continuance is that the drink traffic is heavily taxed, and the **revenue from drink is needed to finance the government**. This is quite untrue. **Adam Smith**, the greatest of economic philosophers, has said, "All labour expended in producing strong drink is utterly unproductive; it adds nothing to the wealth of the community." **Sir George Murray**, formerly head of the Board of Inland Revenue, has also declared, "It is impossible for the state to make gain out of the liquor traffic. The profits will never exceed the losses." **In addition to the waste of money** in buying drink which gives us no real benefit in return, **the country has to spend money** in trying to remedy its evils, care for its wreckage, and check some of its consequences. The drink trade fills prisons, reformatories, hospitals, orphanages and poorhouses, and the nation has to support their inmates and a costly machinery to manage them. The national **expenditure on drink in 1923** was £307,500,000, and the **revenue** received back from that expenditure was £162,000,000, which means £2 were

thrown away to get back £1. But in addition a financier has estimated the **indirect loss** to the country in the following estimate, which though only an estimate, contains a very serious and real truth.

Preventible	Poverty, ...	£40,000,000
„	Crime, ...	20,000,000
„	Sickness, ...	23,000,000
„	Lunacy, ...	3,000,000
„	Accidents, ...	5,000,000
Premature deaths,	...	38,000,000
Loss of production by inefficiency, lost time, etc.,	...	225,000,000
		<hr/>
Total,		<u>£354,000,000</u>

Thus the Direct and Indirect Loss to the country would be over £600,000,000, which if directed into useful channels would end unemployment, and enormously increase the prosperity of the country.

The **strongest of all arguments** against drink is, however, the **duty of brotherhood and helpfulness** to others under the Christian Law of Love. Mr. Charles Buxton, M.P., a well known brewer, who first advocated Local Option as a cure for the drink evil, wrote of this duty as follows:—"It would not be too much to say that there are at this moment half a million homes in the United Kingdom, where home happiness is never felt owing to this cause alone; where wives are broken-hearted, and the children are brought up in misery. . . . The struggle of the school, and the library, and the church, all united, against the beerhouse and the gin palace is but one development of the war between heaven and hell. . . . We are face to face with the most prolific source of sin and misery in our age. Let us not be misled by a spurious humanity to deal with it softly. The evil is mighty. The remedies must be strong."

NOTE.—The **Bible attitude to drink** is often misunderstood. In the **Old Testament** different words are used for fermented alcoholic drink and unfermented wine. The first is always condemned, except as a medicine, and the second is always praised. In the **New Testament** this distinction is lost, as Greek has only one word for wine, but when **Paul advised Timothy** to take some wine "for his stomach's sake" he no doubt **referred to it as medicine**, according to the common belief of his times, **which no longer holds for us** owing to our greater knowledge. **We cannot tell** whether the **wine made by Christ** was fermented or unfermented, but unfermented wine was very common then, as it still is, in the east. The wine used by the Jews at the **Passover** has always been **unfermented, and therefore** would be so **at the Last Supper**. But while Christ's miraculous act is uncertain, **we may be sure** He would **never approve of the drink traffic** and the far stronger wines and spirits **of to-day**, and would condemn it as fiercely as He did those who caused even "one of these little ones to perish." His whole life cries out against it, with its supreme self sacrifice and love for the lost and perishing.

LESSON XXXI.

THE CARDINAL VIRTUES. II.—COURAGE.

Josh. 1. 6-9, 1 Sam. 17. 32-51, Dan. 3. 1, 4-28, Acts 4. 8-21.

Courage in Plato's view is the special **excellence belonging to the spirited or impulsive part** of man's nature, when under due regulation and control. It resembles Temperance, as **it implies restraint** of fear, but it **also implies an active and positive quality** beyond mere restraint. It naturally allies itself with the higher side of man's nature, and may be defined as the **virtue which impels the will to overcome** difficulty, danger and pain for the sake of some worthy end, under the guidance of reason.

In many cases courage is **an inherited physical quality**, shared by man with other animals, such as the lion or the bear. It is a development from **the instinct of pugnacity**, and takes fire at once on the approach of danger. Those with **strong bodies** are **usually brave**. Their strength gives them confidence to do daring things which weaker persons could not attempt. But **physically weak persons may also have this physical**

courage, e.g., Nelson, who was weak and delicate in body, but indomitable in spirit.

Courage, even in its lower physical sense, is, in R. L. Stevenson's words, "**the footstool of the virtues, on which they stand.**" As **Dr. Samuel Johnson**, one of the most valiant men who ever lived, has truly said, "Unless a man has that virtue, he has no security for preserving any other." It might be described as **the driving power of the virtues**, for without courage one is like a steamer drifting about with a broken propeller, incapable of progress. It is the primitive virtue which makes organised community life possible. In early times **the existence of a community** depended absolutely on the fighting quality of its members, which the Romans called *Virtus*, **the man's excellence** rather than the woman's. It implies a conquest over fear which adds dignity to dangerous occupations like those of the soldier or the sailor.

A higher kind of courage is that born of **deliberate reflection and will**. It faces danger in spite of fear, because duty and honour demand it. It is the courage not of hot blood, but of strong will and steady principle. It is **the most valuable kind of courage**, as we often need its help to live an honourable life, but perhaps may seldom need physical courage. It needs courage **to speak the truth always**, even at the risk of punishment and loss. It needs courage **to do one's duty** in work and business, **to say, No**, to temptation, **to stand up for principle** in spite of ridicule and mockery, and these are the things that count in character.

It is **no disgrace to feel afraid**, but it is **a deep disgrace not to conquer our fears**. A famous **French marshal** once said to an officer, "It is the case, Colonel, that none but a coward will boast that he never was afraid." **A young British officer** in the Great War found that his nerve always gave way on night duty in the front line, so he asked leave of his commander to go out every night on duty in No Man's Land. There he lay, shivering with fear, but determined not to give in till he conquered his physical weakness. That was true bravery.

Henry IV., of Navarre, was also a physical coward, and grew pale and trembled at the beginning of a battle, but he always led in the thickest of the fight, his mind conquering his fear.

Courage may be **passive, as well as active**. It is then called **Endurance**. The ancient **Spartans**, to make their boys good soldiers, trained them to endure severe pain, such as flogging, at annual competitions. More pain is suffered in **hospitals and on sick beds** than on the battle field, and many a sufferer, cheerful and uncomplaining on a bed of pain is a true hero. At **the battle of Jutland**, the boy Jack Cornwall, who was awarded the Victoria Cross, when he was mortally wounded and all his companions were killed, remained standing beside his gun waiting for orders till he died. Endurance has been a great **quality of the British army** at all times, and never more than in the late war. As Napoleon said, it never knew when it was beaten.

In the **history of the Christian church** endurance has been most commonly needed, and most magnificently exemplified. In times of persecution the only way to show courage was to bear physical evils manfully. Such was the courage of **the martyrs** always, as in the aged **Latimer's exhortation to Ridley** when they were burnt at Oxford in 1555, "Be of good cheer, Master Ridley; we shall this day light a candle in England that all the power of Rome may not put out." **Women** have shown as high moral courage as men. After the Revocation of the Edict of Nantes, **Marie Durand**, a girl of 15, was imprisoned in the Tower of Constance in the South of France, because her brother was a Huguenot minister. There she lay 37 years resisting all attempts to make her a Catholic, and scratched deeply with a needle on one of the flagstones of the floor the single word 'Resistez,' which is shown to this day to strangers as a memorial of her courage and endurance. There is a great truth in the **famous reply of Beza, the reformer**, to the threats of the king of Navarre after a massacre of Huguenots, "Sire, it is in truth the lot of the church of God in whose name I am speaking to endure blows and

not to strike them. But also may it please you to remember that it is an anvil that has worn out many hammers."

But **endurance** is **only a part** of moral courage. The man who endures toil and discouragement, danger or ridicule in **discovering and proclaiming truth** displays a courage not less than the soldier on the battlefield, and on an even nobler field. Such was **Telemachus**, the **Christian monk** from Asia, who by his protest and death caused the suppression of gladiatorial shows at Rome, or **Luther** when he nailed his Theses on the door of the church at Wittemberg, and assailed the whole power of the Church of Rome. **Wilberforce's attack** on slavery, and **Shaftesbury's** on many social evils are shining examples of the highest courage, and **such courage is needed still** against many social wrongs. **To stand up for good causes in private** among scoffing or careless friends is **one of the severest tests** of moral courage. The examples of **boys** who have boldly **said their prayers** in spite of mockery and ill usage in school dormitories, in barracks, or at sea, has been referred to already.

Tact as well as courage is needed, as in the rebuke given to **Frederick the Great** of Prussia by **Ziethen**, his famous cavalry general. Frederick, an able but unscrupulous man, was ridiculing Christ and Christianity among his courtiers, when Ziethen rose to his feet and said, "Your Majesty knows well that in war I have never feared any danger, and everywhere I have boldly risked my life for you and for my country. But there is One above us who is greater than all men. He is my Saviour and Redeemer, who has died for your Majesty, and has dearly bought us all with His own blood. That Holy One I can never allow to be mocked or insulted, for on Him I repose my faith, my comfort, and my hope in life and death. In the power of this faith your brave army has courageously fought and conquered. If your Majesty undermines this faith, you undermine the welfare of your state. I salute your Majesty." **Frederick so admired his courage** that he **apologised** to Ziethen for what he had said.

True courage is **not recklessness**, which is the taking of useless risks, such as trying to swim Niagara, or such occupations as the Spanish bull fighter. One ought not to thrust oneself needlessly into danger or temptation, but also one must not become paralysed by anticipating or dwelling too much on the dangers or difficulties between us and some high end. **Courage can be trained** by practice in **doing brave deeds** and living **simple and hardy lives**, by the **example of others** inspiring us to imitation, and especially **by cherishing high ideals** of duty and helpfulness. **The chief** of these ideals are, **progress**, and the **mastery of nature, chivalry**, or 'playing the game,' and the defence of the weak, **love of home and friends and country**, and highest of all **love of God**, which gives a courage and joy splendidly expressed by **Bunyan** in the *Pilgrim's Progress*, in his poem called **True Valour**.

Who would True Valour see,
Let him come hither ;
One here will constant be,
Come wind, come weather.
There's no discouragement
Shall make him once relent
His first avowed intent
To be a pilgrim.

Whoso beset him round
With dismal stories,
Do but themselves confound,
His strength the more is.
No lion can him fright,
He'll with a giant fight,
But he will have a right
To be a pilgrim.

Hobgoblin nor foul fiend
Can daunt his spirit ;
He knows he at the end
Shall life inherit.
Then, fancies, fly away,
He'll not fear what men say,
He'll labour night and day.
To be a pilgrim.

LESSON XXXII.

THE CARDINAL VIRTUES.

III.—WISDOM.

Job 28. 12-28, Prov. 3. 13-18, 8. 35-6, 17. 10, Mt. 7. 24-7, Jas. 3. 17,
1 Cor. 1. 18-31.

Plato makes **Wisdom the highest of the Virtues**. It was the special excellence or **virtue of the Reason**, the **governor of the soul**, and the highest part of man's nature. **Modern philosophers**, however, limit the word **Virtue** to actions resulting from an act of will, so that wisdom means for us **something different from mere intellectual excellence**. It means **an activity of the will seeking with the help of reason to understand itself and realise its best capacities**, so that the soul may develop in harmony with its own deepest nature. **The Delphic oracle** was right in its command "Know Thyself." The wise man must know himself. He will be **conscientious, thorough and impartial** in acquiring knowledge and forming judgments regarding himself, and from that basis will **seek to understand life as a whole and its highest good**. He will, in short, try to see himself and all things in their true relations. **Wisdom must be distinguished from knowledge** in ordinary usage, and is concerned only with knowledge that influences character and conduct. As Cowper says :—

Knowledge and wisdom, far from being one,
Are oft-times quite divided. Knowledge dwells
In heads replete with thoughts of other men,
Wisdom in hearts attentive to their own.

* * * * *

Knowledge is proud that he has learnt so much,
Wisdom is humble that he knows no more.

Prudence is not wisdom. It is only a **half virtue**, meaning rational self love, or enlightened self regard. It is a necessary foundation for virtue, for **imprudence** is really **more selfish than prudence**, and makes virtue impossible. The 'generous' and thoughtless nature that

will insist on running upon rocks and give trouble to save it to other men, is only to be condemned. Prudence, at least in its higher aspect, will enable us to make the best of our personal life from the point of view of efficiency, and so should help us in adjusting our lives to others. But like other half virtues, such as Respectability, Courtesy, etc., it must give place when true virtue demands it, or it will become moral cowardice.

Thrift is a form of **prudence applied to the management of income, or wealth.** It is **praiseworthy so far** as it postpones present pleasure for future benefit. Still **more** is it praiseworthy **when it is practised for the sake of others** as well as one-self. Its value lies in the **relief it gives from the pressing cares of mere living**, from the fear of want, for instance, by unemployment. **By thrift one gains security for the whole life.** It gives a feeling of freedom and independence, in which the higher nature can develop and the ideals of self culture and social service be aimed at. It is **the duty of all to save.** If they are happily beyond the reach of want, their savings become capital, by which the production of wealth may be increased to the benefit of others as well as themselves. Through savings, knowledge and social culture and many missionary and philanthropic activities are supported. **Scotland** has always been **regarded as a model** of this virtue. By thrift and stern self-denial countless **fathers and mothers** of the poorest classes in the past have succeeded in **sending their sons to the University**, there, as **Sydney Smith** has said, "to cultivate the Muses on a little oatmeal," and afterwards to gain distinction for themselves and fame for their country throughout the world. Such thrift deserves the highest honour, but **the moral quality of thrift depends on the purpose in view.** There is **an unlovely side of thrift**, when a man's soul as well as his money is in the savings bank. When he thinks only of himself and rejects the great debt he owes to human brotherhood, when he limits his interests in case they may lessen his savings, **thrift may even become a vice.** **Sir Walter Eliot**, in **Jane Austen's** novel, has

many imitators in real life. When he was forced to cut down his expenses, he resolved to cut down his subscriptions to public objects, and not to bring Anne a present from London! He was **thrifty at other people's expense**, and not at his own. Such half virtues are not wisdom, though closely connected with it.

In the Bible the word **Wisdom** is used in a wider sense than usual. In Exodus 31. 3, 6, it means **technical skill**, when God gives 'wisdom' to Bezaleel and other workers to make the Tabernacle. In 1 Kings 3. 12, in Solomon's Choice of a gift from God in his dream at Gibeon, 'wisdom' denotes **worldly shrewdness** in governing his people. With reference to Joseph interpreting Pharaoh's dreams, and Moses' learning in all the wisdom of the Egyptians, 'wisdom' means **superior knowledge**. But in its commonest use, 'wisdom' contains a **moral or religious meaning**, as in the prayer in the 90th psalm, "So teach us to number our days that we may apply our hearts unto wisdom." The Bible, however, **often uses the word 'knowledge' interchangeably** with the word 'wisdom,' *e.g.*, "The fear of the Lord is the beginning of knowledge, but fools despise wisdom and instruction," and again, "Behold the fear of the Lord, that is wisdom, and to depart from evil, that is understanding."

Wisdom is **attainable by all**, for all are called upon to be virtuous. **The good life needs effort**, for it is a continual solving of problems of conduct, but it is **not of excessive difficulty**, for the problems are seldom beyond our power. Besides we are **not left unaided**. Our **habits of action are given** to us, while we are still unable to decide for ourselves, and when we grow up, we have the help of the experience of others as found in **law, public opinion and social custom**, and the help of **God Himself in the Bible** and in the Holy Spirit, who, as Christ says, will lead the earnest seeker into all truth. If we act wrongly, it is not from want of sufficient light to lead to a right decision.

The moral understanding grows with years and **requires education** like other sides of our nature.

Training in doing wise actions is **most important in the early years of life**, theoretical instruction being given in relation to concrete acts or persons, so as to enlighten the understanding and create enthusiasm for righteousness. **School routine and discipline** gives valuable moral training, if it is such as to inspire **ideals of good and thorough work**, which will not allow one to be content with the slovenly or slipshod. It nurtures the feelings of **wider loyalty to duty**, pride in the honour of the school, and determination to uphold it. It is one of the highest duties of a school to stamp worthy **moral ideals** on the characters of its pupils. Such ideals are necessarily simple, but **none are more permanent and helpful** for life, as **Newbolt** teaches in his poem, *Vitai Lampada*—

This is the word that year by year,
While in her place the School is set,
Every one of her sons must hear,
And none that hears it dare forget.
This they all with a joyful mind
Bear through life like a torch in flame,
And falling fling to the host behind—
Play up! Play up! and play the game!

But a stage comes when the inquiring **mind questions the right of mere external authority** to control its activities, and **systematic moral instruction** is needed to show how **practical rules** are in harmony with **universal principles** discovered by former seekers after truth, or revealed to prophet and sage, and **which we feel to be right** when stated to us, and therefore authoritative. When the moral law can be linked on to concrete personality and history, its teaching is doubly effective, for, as **Wordsworth** says, "We live by admiration, hope, and love." This makes **the Bible the best of moral text books**, and strengthens the moral law by showing it is the expression of the will of a holy God, who is also a loving Father, and gives His children power to obey it.

Men and women as they grow in wisdom develop **certain characteristics** which invariably **accompany this virtue**. We have already seen that **true self**

knowledge requires **conscientiousness, thoroughness and impartial insight** and judgment. Such knowledge will produce **humility**, the modesty which thinks little of self and its doings, and is ready to yield first place to others. In the Indian Mutiny, for instance, **Outram**, the "Bayard of India," resigned to Havelock, his inferior officer, the honour of commanding the final advance to the relief of Lucknow, in recognition of his previous wonderful exploits against the mutineers. **Henry Lawrence**, again, the heroic defender of the Residency there, when dying of his wounds, requested, "Let there be no fuss about me, let me be buried with the men." This spirit is **repeatedly commanded by Christ**: that the greatest among His disciples should be the servant of all. **The opposite** of this spirit is **pride**, the first sin, by which the angels fell. Pride made **Alexander the Great** despise his father and pretend he was the son of a god. It makes **the rich man** proud of his wealth and **the fakir** proud of his rags. It is **one of the easiest sins into which to fall**, especially if one is flattered for one's wealth, rank, or skill in work or games.

It is a natural result of humility that the wise man will have **an open and teachable mind**, ready to learn new truth, and give up whatever he finds to be untrue or a mere personal prejudice.

A wise man will also show **sympathy in his relations with others**. To understand another, one must be able to put one's self in his place, to sympathise, or feel along with the other. This **gives tact and skill** in dealing with others. It enables one nation to understand another, and is the only quality which can prevent the class and race wars which threaten disaster to modern civilisation. From sympathy arises **humanity and pity**, the source of countless efforts to help the unfortunate and suffering, as in hospitals, orphanages, lighthouses, and Red Cross work.

Another characteristic of the wise man is **reverence**. It is a deep respect for what we feel to be sacred, not merely the feeling of awe towards God, but **the respect**

we feel for all good qualities of character present in any person in a very high degree. It differs from fear, because a man seeks to avoid and resist an object of fear, but to follow and imitate what he reverences. The Romans had a **proverb**, 'The greatest reverence is due to children,' and it is the worst sign of a man if he does not respect the innocence and trustfulness of little children, and protect them from temptation and evil. **Bret Harte's** story of **The Luck of Roaring Camp** is a beautiful example of this feeling in the roughest men for a little child. **Old age** is also to be revered, for it has gone through the discipline of life, felt its joys and sorrows, and done faithful work. **Parents** too are to be revered by children in return for their care and love and self denial towards their children. Jesus enforced reverence for **sacred places**, and **the Bible** is to be revered as the Word of God. **King George V.** stated publicly on the Tercentenary of the Authorised Version of the Bible that, when he was a boy, his mother gave him a Bible and made him promise to read a chapter every day, and that he had kept his promise. Reverence must also be shown to **the personality of men in society**. It was from Christ that Paul got his idea that every Christian is a Temple of the Spirit of God, and that therefore he ought to reverence himself and be revered by others.

The **great fault of the industrial system** of to-day has been that it **robs a man of dignity and worth**, and makes him a mere 'hand,' a cog in a machine, while even the humblest desires to lead a life which will give him a man's part in the life of his neighbourhood and of his country. This evil is gradually being overcome at the cost of much unrest and strife, and injury to the human spirit. How much better it would be if all shared the **spirit of reverent citizenship** expressed in the oath taken by **the young men of ancient Athens**, when **enrolled as citizens** at the age of 18, a part of which is as follows :—

"I will do battle for our altars and our homes, whether aided or unaided. I will leave our country not less, but greater and nobler

than she is entrusted to me. I will reverently obey the citizens who shall act as judges. I will obey the laws which have been ordained, and which in time to come shall be ordained by the national will."

This quality of reverence was **never more needed than now**. The hurry and distraction of town life, the demand for greater freedom in every direction tend to prevent the growth of this attitude of mind, and make life impoverished and shallow. **Ruskin** spoke truth when he declared—"This is the thing which I know—and which if you labour faithfully you shall know also—that in Reverence is the chief joy and power of life ; reverence for what is pure and bright in your own youth ; for what is true and tried in the age of others ; for all that is gracious among the living, great among the dead, and marvellous in the powers that cannot die."

The chief support of this spirit is **the Sabbath and its worship**. **Oliver Wendell Holmes**, the famous American author, returning from church one day, was met by a friend who said to him, "I thought you were above that." "No," replied Holmes, "I find I have something within me, called Reverence, that needs the help of public worship." It was a just reproof of a shallow mind. A man without reverence will be wanting in all the finer qualities of manhood and good character, and certainly is not a wise man. Two other equally weighty judgments may be given. **Emerson** has said,

"What greater calamity can fall upon a nation than the loss of worship? Then all things go to decay. Literature becomes frivolous. Science is cold. The eye of youth is not lighted by the hope of other worlds, and age is without honour. Society lives in trifles, and when men die we do not mention them."

Dr. Clifford, the distinguished preacher and social reformer has said,

"Public worship enters by divine right as well as by human into the truest and most reasonable use of Sunday. Its necessity arises from the higher plane man occupies in the universe, from his exalted duties, and the incalculable benefits which it brings to the upbuilding of a virile manhood in the individual, from the aids it offers to the home and the abiding welfare which it gives to the nation and to mankind."

LESSON XXXIII.

THE CARDINAL VIRTUES. IV.—JUSTICE.

Ex. 23. 1-8, Deut. 19, 1-13, Mic. 3. 9-12, 6. 1-8, Mt. 5. 17-18, 7. 12,
Jn. 8. 31-6, Lu. 12. 16-21.

No virtue is more esteemed or sought after than Justice, more difficult to reach agreement upon regarding its nature, or more difficult to ensure its correct application to varying circumstances. The **Latin proverb**, *Fiat Justitia, ruat coelum*, (Let justice be done, though the heavens fall) shows the belief in **its supreme importance**. It has been called the great interest of man on earth, and there is no prouder title for a man than 'The Just.' Yet **Aristides**, the Athenian, who was called The Just, **was exiled** by his fellow citizens, because they "did not like his title." His presence was a living reproach to themselves.

Justice is the virtue which **binds together every community**. It is the foundation of social security, and therefore of happiness or progress. **The secret of the strength of the Roman Empire** was its respect for law and justice. Still more remarkable is the instance of **the British Empire**. It would be impossible for an island with about 45 million people to rule 500 million, unless they believed in the justice of our rule and were therefore willing to obey. The desire for justice has **inspired men's greatest struggles for freedom**. As Shakespeare says,

Thrice is he armed that hath his quarrel just,
And he but naked, though locked up in steel,
Whose conscience with injustice is corrupted.

Injustice in the end means ruin to a state. Intolerable oppression of the people at last caused the **French Revolution** with its frightful atrocities, and similar injustice to a nation has more recently destroyed the **Russian Imperial House and aristocracy**.

The primitive instinct out of which the virtue of Justice develops is probably what Aristotle calls *Nemesis*, or the **Righteous Indignation against Wrong** which

prompts to **Revenge**. In early times each freeman was his own avenger, and failing him the next of kin. **The social unit was the family** or tribe, and thus the vendetta or **blood feud arose** and might drag on for generations as in Corsica still. As **Bacon** says in his famous Essay on 'Revenge, "Revenge is a kind of wild Justice." Revenge was often unjust in that it did not limit responsibility to the wrong doer, but involved the whole family or tribe, and made no distinction between intentional and accidental injury. This had such a dangerous effect on the safety of the tribe as a whole that **means had to be taken to restrain it**. The Israelites set up six **Cities of Refuge** to which the manslayer could flee, and if after inquiry he was found to have become so by accident, he could live there in safety. There was similarly the **right of Sanctuary** in temples and holy places among the Greeks and Romans, and in the Middle Ages around certain churches like Westminster Abbey, or Holyrood in Edinburgh. Among the early English we find a further step in restraint of revenge in the 'blood wite,' or **money compensation** for personal wrong. "Eye for eye, and life for life," ran the old law, "or for each its fair price." And this **price was paid** not by or to the individual but **by the family** of the wrong doer **to the family** of the wronged. Thus **the group** became responsible for the conduct of all its members, and **gradually society has taken into its own hands the punishment** of wrong, as it has been found that in this way the moral aim of preventing evil can be better secured than if the punishment is left to the caprice or passion of the injured party.

The essential quality of Justice has given rise to **much difference of opinion**. **Plato** regarded Justice as the virtue which arose when the appetites or desires, the impulsive part of the soul, and the reason, each received their proper share of development in human life. Justice to him was a **harmony of relation between Temperance, Courage and Wisdom**, when the governing Reason was warmly supported by the Heart, and obeyed by the Appetites. Thus Justice bound together the other

three virtues, and **Perfect Virtue** arose in a character marked by **these four Cardinal Virtues**. This, however is **too narrow a definition** of Justice. While Justice is certainly **an inner quality of character**, yet we can give **no intelligible meaning** to the virtue **except in connection** with our dealings **with other persons**. The **other virtues** can be quite intelligibly conceived as existing in a man even if living alone, and are therefore called **Personal Virtues**, but **Justice** can only be conceived of when a man is a member of a community, and hence belongs to another class called **Special Virtues**. Again, as already pointed out, the word virtue in modern usage applies only to habits of will, so that **Justice may properly be defined** as, 'the habit of will which respects the rights of others.' In the **Institutes of Justinian**, the great summary of Roman Law on which modern law is largely founded, it is "A constant and perpetual will to render to every one that which is his own." Closely connected with Justice are several subordinate virtues, which are often treated as independent, *e.g.*, Impartiality, Honesty, Promise Keeping, Veracity, and Gratitude for Benefits received.

The application of the principle of Justice is very difficult. The decision of what is due from man to man in virtue of his manhood and citizenship opens up wide and **subtle questions as to human rights**. Society has tried to prevent or redress injuries and secure certain rights to all by passing laws protecting the right to life, to property, to one's good name, etc., but **laws are not always just**, as witness the Latin proverb, "Summum jus, summa injuria" (The strictest law is the severest injustice). Such were the **Statutes of Labourers** under Edward III., the **decision of lawsuits by Combat, or Ordeal**, and **excessive penalties**, such as death for stealing. The plot of Shakespeare's **Merchant of Venice** turns upon a similar failure of law to secure true justice. **Nor can laws include all the rights** which public opinion recognises as just, such as the right to truth speaking, the right of fair dealing on every occasion, rights of inheritance, and so on. They can deal only with

rights whose violation is most easily detected and punished. Thus we see that a just man is not merely one who obeys the laws. **Conscience recognises** that there are what may be called **ideal rights** belonging to man as man, which he ought to have, whether established by law or not.

Attempts have been made to map out the field of Ideal Justice by **enumerating the Natural Rights**, as they are called, which ought to belong to all men. The **American Declaration of Independence**, for instance, affirms, "All men are endowed with certain inalienable rights, among which are life, liberty, and the pursuit of happiness." A **fuller classification** by philosophers is as follows :—

(1) **The right to life**, sometimes made to include the **right to work**—and to have work provided for one—in order to maintain life, and a **right to happiness**, so that life may be worth living. The **right to life**, however, **of an individual must yield to the right to life or welfare of the State**. The murderer, or traitor, forfeits the right to live because he is a danger to the lives of others. The **right to work** is in general recognised, but, if interpreted as the right to have work provided for one by others, **irrespective of one's own faithfulness and effort**, it becomes **robbery and parasitism** instead of a right. Work is rather to be thought of as a duty which we owe to ourselves and others, the method by which man fulfils his destiny upon the earth to subdue and rule it. **Its binding law** is stated by **St. Paul**, "If any would not work, neither should he eat." It is the only way of progress and the path of happiness. As **Carlyle says**, "There is always hope in a man that actually and earnestly works. In idleness alone is there perpetual despair."

Happiness, again, is a state of mind, and depends more on oneself than on others. Ideas of happiness are **so diverse** that it **cannot be claimed as a right**. Health, strength, work, and a modest competence are desirable, but not essential for happiness. The famous **Caliph Abderrahman of Cordova** in Spain, who reigned prosperously for 50 years, declared in a last testimony,

"I have possessed riches, honours, pleasures, friends, in short, everything that man can desire in this world. I have reckoned up the days on which I could say I was really happy, and they amount to 14." Outward conditions of happiness are transient pleasures, and in the end unsatisfying.

(2) The **right to freedom**, which takes **many forms**, *e.g.*, freedom of thought and action, freedom to combine with others for lawful purposes, freedom to resist oppression, freedom to share in the government of the state. Freedom is one of the **most passionate desires of all men**, yet when discussing the freedom of the will we saw that **true freedom implies restraint**. **Freedom of thought** is within the power of every one, but society imposes limits on its expression by laws against blasphemy and sedition, as injuries to others and to the state. **Freedom of action** is limited in countless ways in order that the greatest liberty may be common to all, as shown in the same lesson. Our **present industrial system** has been built up on the ideal of non-interference by the state, and of freedom of initiative by the individual. This was the teaching of **Adam Smith's** famous book, **The Wealth of Nations**, published in 1776, and on it has undoubtedly been founded an enormous increase of wealth for some, and an increase of comfort for almost all, but also a **loss of freedom for** multitudes of **workmen** excluded from access to the means of production, so that the only freedom retained might be said to be a freedom to starve. This destroyed the other natural right of Equality, and to regain it, workmen have claimed the right of **freedom for combination**, and have formed Trade Unions, Insurance Societies, and Co-operative Societies in self defence. This was strongly opposed by employers from fear of disorders like the French Revolution, and an **Anti-Combination Law** was passed in 1799. It was **repealed**, however, in 1825, and gradually strong Trade Unions have been formed, and were legalised in 1871. The sphere, in which **freedom** has been **most resolutely fought for** is **religion**. This is the root from which other forms of true freedom get their strongest

support, and **British history** is full of the struggles of the Reformers, Covenanters, Puritans and Nonconformists for **freedom to worship God** according to their conscience. **Milton**, and **John Locke**, the philosopher, have been its most powerful advocates in literature, and finally toleration has triumphed.

(3) The **right to good faith** between man and man is universally acknowledged. Without it mutual confidence in business would disappear, and society would break down. Yet **cheating is too common**. It is repeatedly denounced in the Bible by the Prophets, and modern governments have to send round inspectors of weights and measures and other things to detect and punish fraud. Cheating is even **meaner than theft**, for the thief takes risks, while the cheat robs people off their guard, and under pretence of friendship. Some people say it is **impossible to be absolutely honest** and succeed in business, but that is **untrue**. Business is founded on mutual trust, and a reputation for honest dealing is worth far more than occasional fortunes won by trickery and fraud. It may reasonably be held that the distrust caused by such conduct is really a hindrance to success, which is won by the dishonest man's energy, hard work and attention to business. The **reverse side of the shield** is shown in the saying so often repeated about clever rogues brought to punishment—for it is only the exception that succeeds—that if he had applied the same ability to honest work as he had done to his trickery, he would have made a fortune. But **besides this risk** the additional and certain **price of dishonesty** is too high. It is **mental degradation and inward dishonour**. As **Robertson of Brighton** has said of the business crook, "His advertisements are deceptive, his treatment of his workmen tyrannical, his cheap prices made possible by inferior articles. Sow that man's seed and you will reap that man's harvest But if the price is too dear, let him have his harvest, and you take yours. Yours is a clear conscience, a pure mind, rectitude within and without. Will you part with that for his? Then why

do you complain? He has paid his price; you do not choose to pay it."

Lying is another despicable violation of the right to good faith. If we could not believe a man's word, business and friendship would be impossible. Yet exceptions are far too many, and **laws have to be passed against** perjury and many forms of deceit. Among **heathen nations** this vice is specially prevalent, and what strikes them most, we are told, about **British merchants** is the fact that they **do not lie**.

(4) The **right to equality** is one of the **most difficult** rights **to carry out**, though even the strongest individualist acknowledges it, when he claims equal freedom for himself and all men. Strictly speaking, equality is impossible, for **men are not born equal** in talents, energy, or strength, and if property were equally divided among them one day, inequality would arise in a single day from perfectly natural causes. The **only feasible compromise** between the conflicting rights of freedom, equality, and property is the endeavour to give all an **equal chance at the start of life**, by education and a healthy environment, and this aim is gradually being achieved by society, though much remains to be done.

(5) **The right to property**, which includes the right to use it ourselves, to prevent others from using it, and to destroy or give it away. The right to property is **sanctioned** by society **as necessary for life**, and as **an encouragement to effort** and work. The instinct of Acquisitiveness is a **fundamental trait in human nature**. It is said to appear in the second year of life, and 'my' and 'mine' are among the earliest words learnt by the child. Hence **theft, and gambling**—which is essentially theft, or the wish to take something from another while giving nothing in return—transgress this right, and are **punished by society** where possible. But **if the right to property interferes with the vital needs of society**, as, for instance, access to the land for necessary food production, or housing, or health, **society can take it away** just as it has given it, or can modify it, as it has.

done in many instances, such as sanitary laws, ground game laws, and taxation.

The **Christian ideal of property** is not absolute possession but **Stewardship**. Christ did not condemn riches, but warned men that riches might be a hindrance to entering His Kingdom, and those who devoted themselves to gaining wealth and neglected the Kingdom of Heaven, He called 'fools.' **Several of His friends were rich**, and He encouraged industry and thrift, so long as they did not become the chief aim of life. To the rich man, it has been said, He would put **three questions**—How did He gain his wealth? Did he gain as much as he could? And last, and most important, How did he spend it?—If he gained it **honestly**, and by faithful and **diligent effort**, and if he **used it** equally **for the general** and for his **own private good**, he would receive Christ's approval. Social reformers must recognise that **a new element** has been brought into play in society and **in economics by Christ's death upon the Cross**, the moral factor of the human soul. 'A new valuation of all values' is imposed by Christ's question, "What shall it profit a man if he gain the whole world and lose his own soul?" New possibilities of social brotherhood open themselves to the men who are born from above, and, as it were, under the new heaven of which St. John speaks, and only by **the spread of this new spirit** into all departments of life, will **a harmonious solution** be reached **of the conflicting claims** of men for Justice and their Natural Rights. As society advances the **ideal of Justice gradually widens** its application, but the permanent element in it is always respect for the moral personality of individual men and women.

APPENDIX VI.

BETTING AND GAMBLING.

Gambling is a vice which **violates the virtue of Justice** in relation to property. It has been **defined** as an agreement between two parties by which the transfer of something of value from one to the other depends on an uncertain event, so that the gain of one is balanced by the loss of another. **It, therefore, includes** the playing of **games of chance**, or games into which chance largely enters, *e.g.*, card games, for money, and also betting on **horse racing, or other contests**. It embraces all **sweepstakes, lotteries, raffles**, and similar devices, as well as **some forms of business**, whose aim is not to perform some service to the community, but to make gain by another's loss, *e.g.*, the starting of bogus companies on the stock exchange.

The **evil of gambling and betting** is both **moral and economic**. It **injures the character** because (1) the gambler deliberately **surrenders his reason** as a guide to action in favour of blind chance, and (2) he tries to take something from another without giving some equivalent in goods or service in return, which is the essence of **theft**. It is **especially injurious to young people**, as it impresses the idea upon them that success in life is due to luck instead of their own efforts and hard and persevering work. It **breaks two great moral laws**, the law of **work**, and the law of **brotherhood**. The gambler is an **idler**, he **loses the sense of responsibility**, and his **heart turns to stone**. Those in charge of our prisons say that **of all criminals, the most hardened and hopeless** is not the drunkard or housebreaker, but the gambler. **Sir Robert Anderson**, formerly head of Scotland Yard, has declared, "A drinking man may possibly be trustworthy when sober, but, drunk or sober, a gambler can never be trusted."

Many good people, while deploring the evil results of excessive betting and gambling, **deny** that there is **anything wrong in putting a small sum** like a shilling on a horse, or playing cards for 3d. or 6d. points. The smallness of the sum has nothing to do with **the character of an action**, which **depends on the relation** it sets up **between man and man**. Nor does its character depend on the fact that **both parties agree** to the trial by chance. Two blacks do not make one white. **The chief reason**, probably, **why such good people indulge** in 'harmless betting' is simply the desire for **a little pleasurable excitement**—and, of course, they all hope to win at the other's expense—but **pleasure is no justification**. The same defence can be given for drunkenness, and other vices. The highest part of man's nature is reason, and it is **a degradation of his highest honour** to seek for pleasure in the excitement of uncertain chance and the gratification of selfish gain. Such pleasure is dearly purchased and quickly past. **Real happiness** should be sought in the joys of service and the battle against

wrong **The usual reason why good people sometimes support betting** is that they have **never thought out the matter** thoroughly, and traced it to its principles. **Good people have often erred** in the same way. In Tudor times the Roman Church saw no harm in burning heretics, but rather a praiseworthy deed. In the Eighteenth Century drunkenness was no disgrace after mid-day. The Duke of Wellington from a high sense of public duty fought a duel. Last century many truly Christian people believed the sin of negro slavery to be right. In fact **all moral progress** has been made **through a few** coming to see that **something** which many **good people did**, was **nevertheless wrong**, and working till they convinced the majority. When the **public conscience** is enlightened, and a strong **public opinion formed**, an evil may be forbidden by law, and betting and gambling can only be stopped in this way.

So much for the moral question of gambling. Let us examine next **some of the economic results** of the gambling habit.

Gambling is ruinous to all who engage in it except the bookmakers, who prey upon the folly and greed of its victims. The bookmaker always makes the odds in his favour. At **Monte Carlo**, the gambling plague spot in Europe, the odds **in favour** of the bank are **5 per cent.**, and the proprietor of the Casino is a millionaire, and pays all the expenses of the government there besides. Occasionally a player may win a large sum and 'break the bank' for an evening, but if he continues he practically invariably loses it all and more besides, like a Roumanian who won £38,000, and later lost a great deal more. Usually **beggary**, and **ruin**, and an annual crop of **suicides** is the result. **The bookmaker** is not content with a 5 per cent. **margin in his favour**. It is usually **25 per cent.** or thereabouts, and often more, witness a **football coupon** some time ago which offered "For 10 correct results **long odds** of 100 to 1, which silly lads thought would give them a fortune. **Mathematically the true odds** for a correct result should have been 59,000 to 1. **Betting** has rightly been called '**a mug's game**,' which only very silly, or very unscrupulous persons could engage in, if they carefully thought out the matter. Those who follow the **advice of the racing tipsters** of even the best newspapers are **equally victimised**. The tipsters are as unable to predict the truth as their readers. The whole **racing world is corrupted by betting**, and has bred a crop of sharpers, swindlers, blackmailers, and other rogues, so that there is no certainty of a straightforward, honest contest. For instance, **Canon Green of Manchester** and others (Betting and Gambling, Student Christian Movement, 1/6) have tested their predictions, and found that one paper, *The Standard*, out of **179 winners** it named, was **wrong 155 times**, and six other papers out of **898 winners** they named were **wrong 777 times**. Canon Green found that if he had put a **shilling on the "Daily Telegraph"** selections, he would have **lost 50 shillings** and won back only 20, **out of every 70 shillings** he betted. **The Duke of Portland**—a well known racing owner—tried the experiment

also of following a tipster in 1902, and declared that if he had gone on he would have soon been in the workhouse. **The men who sell the names** of certain winners in 3d., 6d., or 1/- envelopes are simply **cheats who should be prosecuted** for attempting to obtain money on false pretences. Yet ignorance, credulity, love of excitement, and greed are spreading the gambling spirit like a plague. The gambling spirit is **infecting women and children** as well as men. Many parents make their children **run with slips to bookmakers**, who reward them with a penny. Some men hold **gambling schools** for children, and **girls and boys** have been convicted in court for **bookmaking**. In a class of 41 boys in a day school, of the average age of 11½ years, 19 admitted that they backed horses. Thus at the very **beginning of life** an **almost fatal handicap** to success was being thoughtlessly acquired.

Gambling is a **great cause of poverty**. In 1923 the chairman of a Government Commission on Betting agreed with Canon Green of Manchester's estimate that £150,000,000 were spent every year in gambling on **horseracing**, of which the bookmaker kept £120,000,000 and his victims won back £30,000,000 only. On **football coupon** and other forms of betting another £100,000,000 is spent, though coupon betting was **made illegal in 1920**.

The **misery** it causes to **women and children** is very great. A woman dying in hospital described her experience of a **betting husband** to Canon Green, as follows :—

"When he wins he drinks and stops off work, and when he loses he is so disagreeable, there's no living with him, and childer are afraid to come in to their meals; and win or lose there's never a penny extra for boots nor clothes for me or them, or for a bit of a holiday for any of us. It's **all sin and wickedness** from beginning to end."

Gambling is a **great cause of crime**. A head inspector of Scotland Yard told the 1923 Commission that, "**More prisoners attribute their fall to betting** than to any other cause." A **Fidelity Guarantee Company** which in 19 years insured the financial trustworthiness of 140,000 officials, found **2,000 became defaulters**, and **nearly every one was a gambler**. No man would choose a gambler for a foreman or manager, or partner **in business**. The Glasgow manager who in 1924 was found to have embezzled £32,000 for gambling is only one striking example of **gambling thefts** estimated to be at least **100,000 a year in Britain**. The courts, however, hardly see one case in ten, as **many large firms** will not take the trouble to prosecute, and simply **dismiss without a character**.

Gambling is thus a **heavy burden on trade**, and it also **lessens** the nation's **output of work** by at least **20 per cent.**, per annum, according to the head of a large Lancashire engineering firm, owing to wasted time, bad work, spoilt material and friction in the workshops.

Betting ruins every sport it touches. It has killed cycle racing, wrestling, and professional rowing. Football is also deeply tainted by it, as we have seen. Competitors of all kinds are liable

to be bribed, and cases have been known where they settled the winner of a race beforehand in the stripping tent by the spin of a coin, and then sent round word to the bookmakers that they might fleece the public.

Even the police, especially the **plain clothes men**, are liable to be bribed. That is one reason, a police witness said, to the 1923 Commission, **why street betting** was so **difficult to suppress**.

The **only sure cure** of this vice is the **spread of knowledge** of the nature and the facts of gambling by education, and the **growth of a more helpful and brotherly spirit**, but two things would greatly check the evil.

(1) To prohibit publication of betting odds, and advertisements, and coupon competitions by newspapers.

(2) To forbid the Post Office to distribute betting circulars.

Churches and Education Authorities are being roused to teach the evils of gambling to young people. The **Glasgow Education Authority** has issued a pledge card warning Glasgow boys and girls against betting, and inviting them to sign the following pledge :—

“ I promise to abstain from betting and gambling, and I shall discourage the habit among my companions.”

Pledge Cards were **issued to 59,000 boys and girls**, and over 46,000 were signed. It is the **duty of every one** as a good man or woman to refuse to have anything to do with these habits, which are so great a curse, and to support every effort to enlighten the public conscience regarding their evils, till they are suppressed.

LESSON XXXIV.

THE CROWNING VIRTUE, BENEVOLENCE, OR LOVE.

Deut. 15. 7-18, Mt. 5. 43-8, Mk. 12. 28-34, Rom. 5. 7-10, 1 Cor. 13.

The virtue of **Justice** largely depends upon the idea of the **rights of others**, and when this is **carried far enough**, it is **difficult to distinguish Justice from the virtue of Benevolence**. Justice, however, always includes an element of obligation; while Benevolence does **good beyond what is required** by any definite claim. It is like Mercy in Shakespeare's Merchant of Venice—

The quality of Mercy is not strained,
It droppeth as the gentle rain from heaven
Upon the place beneath ; it is twice blest

Benevolence may, therefore, be **defined** as the virtue which leads a man to seek the good of others to the postponement of his own private interests, and to find his own good in that of others. **The Greeks** hardly recognised this virtue except in the **narrower form of Friendship**, and friendship was **only** recognised **between citizens**. Slaves and aliens had no claim even to justice, but for friendship there was a very high standard of duty, and many noble examples, as, for instance, the stories of **Orestes and Pylades**, and **Damon and Pythias**. **Aristotle** declares, "If citizens be friends, they have no need of justice, but though they be just they need friendship, or love also." Yet **friendship** is necessarily so restricted in extent that it may in practice become an **alliance** of two or three **against the world**, while **Benevolence** is a love to all men and to man as man. The **Stoic philosophers** after the loss of Greek independence were **the first to distinguish this virtue clearly**. From the idea of citizenship in a single state they rose to the idea of **citizenship of the world**. The **brotherhood of man**, however, which they asserted, was for them **never more than a dream**, and they were among the bitterest persecutors of the early Christians.

Only to the very highest moral natures do the needs of others appeal with the strength of rights, and **benevolence** gains the full force of a virtue backed up by the feeling of duty. Then **justice** loses its strict limitations, and **benevolence** its air of superiority, and both become **united in the passion and the principle of love**. To be a virtue **Benevolence** must be not merely a feeling but also a **rational principle**. As a feeling its **source** is the feeling of **sympathy** which does not necessarily result in action. **The sentimentalist** is one whose sympathy finds satisfaction in a mere emotional experience, and whose **heart is callous to real suffering**, like the Russian lady, who wept over the imaginary woes of the heroine of a play without a thought for her coachman freezing to death, waiting outside the theatre. This callous sentimentalism is **one of the chief dangers of excessive novel reading**. If **benevolence**, however, is

a mere principle, without any fellow feeling for those one benefits, it becomes the benevolence which **thinks its duty fulfilled by an annual subscription** to the Charity Organisation Society. Such imperfect benevolence **does little good**, and may be received without gratitude, and become a source of demoralisation rather than a benefit. **True benevolence** requires **a union of feeling and principle** resulting in a **personal touch** with and service to those towards whom it is directed. As the **American poet, Lowell**, makes Christ say in his Vision of Sir Launfal—

Not what we give, but what we share—
For the gift without the giver is bare ;
Who gives himself with his alms feeds three—
Himself, his hungering neighbour, and Me.

Such is the true Christian benevolence, which **aims at permanent uplift** as well as immediate help, and has animated all truly benevolent persons like Shaftesbury, Wilberforce, General Booth, Dr. Barnardo, Quarrier, Charrington of the East End of London, and countless unknown men and women of good will. Expert knowledge and training are valuable in their own place, but **a benevolence which costs one nothing** and is delegated to others is **hardly benevolence at all**.

Benevolence **does not exclude punishment**. Love is not softness, or weak indulgence. It **seeks the highest good** of those loved, not excluding punishment or pain. As a **gardener prunes his trees** that they may bear finer fruit, so often suffering results in nobler character. Love does not abolish justice or holiness in the character of God. Just as the **life-giving heat of the sun** when intercepted by thick clouds may be **turned into** the destructive **lightning**, so **God's love** when intercepted by the clouds of sin, may be **turned into punishment** and pain, and yet be the same love still. Benevolence, therefore, does not mean that we should disregard evil conduct, but that, in whatever we do, we should **remember that the evil doer is our brother in disguise**, and every opportunity should be taken to show our good will.

All systems of Ethics, except the Christian, find a difficulty in placing Benevolence among the binding duties of life. Only Christ's revelation of the Fatherhood of God and His statement of the Law of Love to God and man can give the necessary authority to Benevolence as a duty, and a virtue of the character. For those who consider it in the light of that Law, Benevolence will not degenerate into a futile sentimentalism, nor harden into a mere legal obligation, and all difficulties in its application will be best decided.

The 13th chapter of 1 Corinthians is a magnificent hymn on the nature and greatness of Christian love. Paul has been reproving the Corinthians for their pride and quarrelsomeness, and then points out to them in this chapter a more excellent way to gain honour in the church, namely, to love one another. No other gifts, he says, will make up for the want of love. A man might be an eloquent preacher, but without deeds of love his life would take away all meaning from his words. A man might be a great prophet, but it was love won men to God. Elijah slew the priests of Baal, but his violence did not stop idolatry. Sir Isaac Newton had enormous intellectual power, but many a schoolboy now knows more than he did, and so pre-eminence in knowledge also will vanish away. Even faith that can remove mountains is not so strong as love. Elijah, The Crusaders, Columbus, The Puritans, could crush enemies, or overcome the forces of nature, but could not turn enemies into friends by their deeds. Gifts cannot command gratitude, but only the love that means giving oneself. Even to give one's body to be burned as a martyr may spring from a desire for praise, and is inferior to a life of love and service.

Then Paul goes on to tell what love is. Professor Henry Drummond in his booklet, "The Greatest Thing in the World," calls 1 Cor. 13. 4-7, the spectrum of love. As a glass prism breaks up white light into a many coloured band or spectrum, of red, orange, yellow, green, blue, purple and violet, so love passing through Paul's heart is displayed in all its wonderful elements. The

verses Drummond calls 'a chaplet of pearls,' and each pearl is a Christian grace of character. There are **many inspiring stories** of the **heights of devotion** to which **love has raised** commonplace men and women and even animals. In Edinburgh is to be seen outside the famous churchyard the statue of **Greyfriars Bobby**, a little dog which died of a broken heart upon his master's grave. Love of country has moved thousands in all ages gladly to sacrifice their lives, and every noble cause has had its martyrs. But the highest example of all is **Christ Himself**. Others have died for their friends or causes dear to them, but **He died for His enemies** and persecutors, for the evil, the loathsome, and the disgusting. **He loved all men, which none had done till He came**, and made this deeper, wider love possible for those who seek to follow Him.

But the **giving up of life**, though very noble, is **not necessarily** the greatest, or **hardest proof of love**. A still greater proof may be **to live a long, hard life for the sake of others**. Christ fulfilled this test also in a supreme degree. He lived on earth for our sake, and suffered poverty and homelessness. He was hungry, but fed multitudes. He was weary but strengthened and comforted others. He was often sad and disappointed, but gave to others joy and hope, and found in His hard life the highest joy for Himself, for He was doing God's will. Every act in His life on earth was an act of self sacrifice and love, and **this picture of continual love and sacrifice has made Him** strong enough to **conquer men's stubborn wills**, and make them in time true children of God, trying to live like Him and help Him to save the world. This is the **Love which is the crowning virtue**, and the fulfilling of the Moral Law.

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